WORLD CALL

A Christian college group takes a hike; Christian College, Columbia, Missouri

VOLUME IX JANUARY, 1927 NUMBER 1

And Then—

JUST a little while my child and my money are under my control. I can direct them whithersoever I will for time and eternity. Both my child and my money are continuations, extensions of myself in the direction which I give them.

As part and parcel, offspring and product of myself I cannot hold either my child or my money. As certainly as they are today under my domination, tomorrow they will be beyond my influence. The setting of the sun is not more absolute than the passing of property and progeny from under parental authority.

> Our life as a dream, our time as a stream,
> Glides swiftly away, and the fugitive moment
> Refuses to stay. The arrow has flown,
> The moment has gone, the millennial year
> Rushes on to our view, and eternity's here.

In practice I fall short but in principle I am committed, in my own life, to seeking first the Kingdom of God and his righteousness. However else I may be classified, first and foremost I am a Christian. Adverse circumstances and inherent tendencies prevent my attaining to the ideal of my Lord. Like the greatest of his disciples, "The good which I would I do not: but the evil which I would not, that I practice." I am not in complete control of my own conduct all the time. In my best moments, my truly lucid intervals, I seek to give Christ permanent and absolute direction of my life, but, "the world is too much with us."

I can direct my child and my money more certainly than myself. My own life was largely formed and its course determined before I came into conscious control of it. My child, on the other hand, is plastic as putty and my money is like a bullet in a rifle which I can aim as I choose.

God himself, in answer to my prayers, abides in my home and helps to form my child in his own likeness. As the boy grows I take him to the church where those who have most nearly learned the way of life assist in carrying forward the divine schooling, and where the holy precincts themselves and the sacred ordinances speed and confirm the process. And here some of my money goes with my child and in reality goes into his soul's development as certainly as other portions of it go into his body's sustenance and protection.

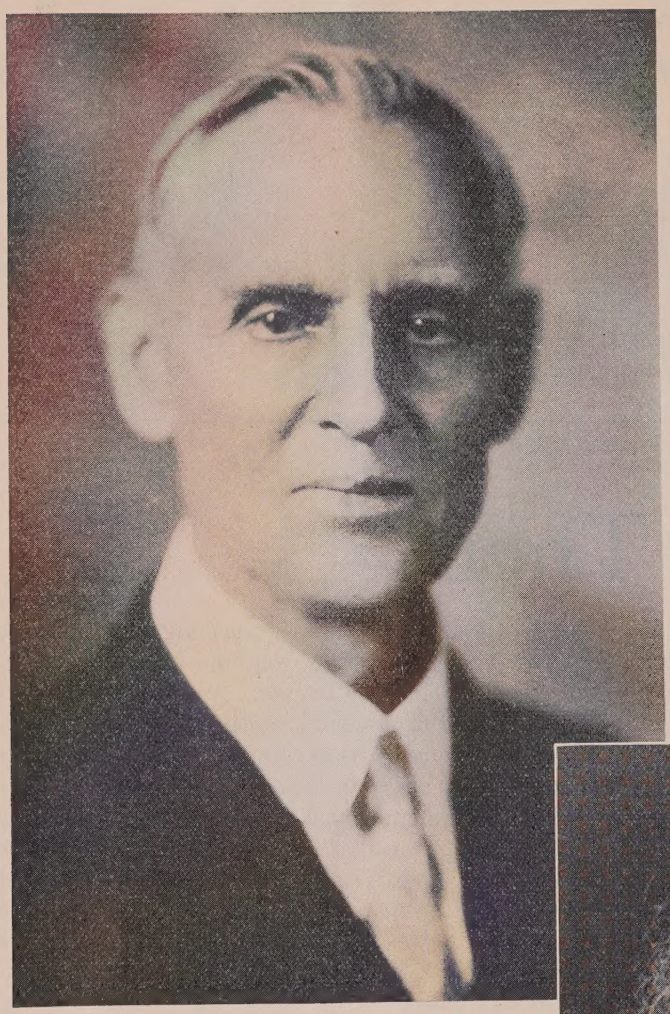
The atmosphere of our home, the pictures on the walls, the books, magazines and papers that bring the world inside, my friends and his playmates coming into our home and receiving us into theirs, all of the fabric of our lives is constantly determining the pattern of his character, under my guidance. And then—

The day comes for my son to leave home and parental control. Head and heart agree that my work is both imperfect and incomplete, that this unproved but confident, headstrong but impressionable son of mine is not ready for the conflicts of life. And then—

I THANK God for the Christian college, which great and good men have builded into a better home than mine, aye, into a wiser, truer, stronger parent than I. Statesmen, saints and heroes established and developed the college, under the conscious guidance of God, to meet just such needs as mine. Through decades or generations it has proved its efficacy in confirming Christian habits and inspiring Christian ideals. What I have done well it will complete; what I have done ill it will correct; where I have stopped short it will carry through. And then—

Into the stress and strain of modern life or into the exacting liberties of professional school or university, I can see my son go with confidence that he is fit to stand the test.

Where love and wisdom move me to send my son to complete the forming of his soul, there also I will invest my money that it may forever aid the process of soul-building in other lives—his sons and daughters and theirs and theirs.



Clinton Lockhart
A. B., A. M., Ph. D., LL. D.
"Of Those Who Serve"
(See page 11)

Mrs. Clinton Lockhart, upholder of the best Kentucky traditions in hospitality, of the finest Christian ideals in grace.

Our Cover

Is the most expressive illustration of odern education we have run across in month of Sundays. It is entitled "The yhood of Sir Walter Raleigh" and a ose study of the picture explains the urse which that life later took. Modern ristian education does more than im- art knowledge; it is implanting in the inds of youth the seeds of hunger and irst for abundant living that later bear e fruit of rich wisdom. The original icture hangs in the Tait Gallery in Lon- on. The artist is Sir John Everett illais. The print from which our cover as made is the property of F. W. Burn- am who secured it while in England re- ently.

This number, while treating principally he work of our Board of Education, arries also a full account of the Memphis onvention and is featured by the open- ng installment of our new serial, *Sec- arian Shackles* on page 18. The story rows in interest as it continues and a ull knowledge of its introduction is neces- ary for a complete understanding of its ignificance. Don't miss this opening in- tallment.

The Good That Men Do

A friend, happening into the WORLD CALL office recently, remarked, "There's a wonderful amount of human kindness shown every day that is scarcely noticed." Unconsciously the remark took root in our mind and in less than an hour we noted two incidents or pure and undefiled loving kindness that otherwise would have been passed over casually. We saw where a young man, a student and assistant physical director of Waterloo, Iowa, Y. M. C. A., had saved eleven boys from drowning in the Cedar River, then swollen and turbulent, when the motorboat in which he and they were riding overturned. Not only did the young man direct the four who could swim how to reach shore, but he himself, "by a superhuman effort," towed the remaining seven to a place of safety. We saw where a woman in St. Louis had provided 400 Thanksgiving dinners for as many homeless men.

Starting in the next issue, the February number, WORLD CALL will run a standing column under the above title. The things that come to your attention, that are happening every day about you, will you not pass them on to us, that we may share with our readers everywhere the glow of loving kindness?

And in February

Evangelism our primary work, the thread that ties all our work together, will be the theme of our next number. It will be featured in the various aspects in which it is affecting and influencing our modern life today—and the way it could affect it if we mortals could present it adequately.

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PUBLICATION COMMITTEE

J. H. MOHORTER — H. O. PRITCHARD
H. B. HOLLOWAY — LELA E. TAYLOR
R. MELVYN THOMPSON

W. R. WARREN, *Editor*
BESS ROBBINS WHITE, *Associate Editor*
ROSE STEPHENS RAINS, *Office Editor*

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Volume IX — *JANUARY, 1927* — *Number 1*

CONTENTS

And Then— ... 3
An Apostle of Good Will ... 4
John T. Brown ... 4
The Proposed Capital City Church ... 4
A Convention of Fidelity, Unity and Liberty ... 5
Memphis in Paragraphs ... 9
Clinton Lockhart ... 11
Trail Blazing ... 14
"We Must Be Choosing, You and I" ... 16
Sectarian Shackles ... 18
I Had a Friend ... 21
The Evolution of Eureka ... 22
With Hoops of Steel ... 23
In Retrospect and Prospect ... 25
Indiana Woman's Building ... 32
Mohammed or Christ in India ... 34
A Stillness That is Never Still ... 35
On an Indian Reserve ... 37
A Memorial to Sacrificial Discipleship 38
Convention Elections and Resolutions ... 39
Kingdom Building on Mt. Beulah ... 43
UCMS Broadcasting ... 44
Glimpses of the Religious World ... 45
The Triangle Palaver ... 46
Triangle Program ... 46
Missionary Illustrations of Sunday School Lessons ... 47
The Old-New Freedom ... 48
Programs ... 48
Additional Books for Reading Contest 48
Echoes From Everywhere ... 49
Hidden Answers ... 49
How We Put "World Call" in Every Home ... 50
A Mother of Missionaries ... 51
Board of Education Notes ... 52
Student Crusaders Resume Activities ... 54
F. B. Vennum ... 54
Wanderland-Wonderland ... 56
Our Largest Church in the East ... 58
Sentences From the Convention ... 58
W. H. Scott ... 59
W. G. Moseley Goes to the Northwest ... 59
A Missionary Chautauqua ... 62
A Stewardship Week in Dallas ... 62
Missionary Register ... 62
World-Wide Day of Prayer ... 63
Receipts ... 64
Church Erection Financial Activities ... 64

An Apostle of Good Will

SCARCELY ever before has a visitor to our shores warmed our hearts more with his message, his understanding and his genial personality than John Wycliffe Black of Leicester, England. Mr. Black was at the International Convention in Memphis and made a deep impression on the gathering. Since that time he has been visiting in the country, speaking both to our own people and to other groups, making friends for his country and strengthening the tie between the Disciples of Christ on the two sides of the Atlantic.

In a recent address before the English-Speaking Union in St. Louis Mr. Black, who is a former member of the British Parliament and an active proponent of the Liberal Party, made some telling utterances on the way to world peace. He urged the formation of an alliance between Great Britain and the United States with the motive of establishing universal peace by refusing financial aid to any country contemplating war. He said:

> I uphold peace, but I believe there is a better way than the League of Nations. The financial responsibility of the world is in the hands of Great Britain and the United States. Germany, France, Russia and Italy could not start another war without coming to us for financial resources.
>
> The result would be that armaments would be reduced to a minimum and the subsequent prosperity born of peace would be of mutual benefit. If society in the two great English-speaking nations is permeated with these views our enthusiasms will have their effect.

John T. Brown

THE Memphis convention heard with shock and surprise of the critical illness of John T. Brown. He had been a familiar figure in these meetings for a number of years and everyone thought of him as in the prime of vigorous manhood. The convention joined in earnest prayer on his and his wife's behalf, as of others who were critically ill. On November 21, just four days after the convention adjourned, his spirit was released from earthly bonds. His was another case of a stalwart physique fatally assailed by cancer.

Mr. Brown was a native of Tennessee, educated at Transylvania and The College of the Bible. Through the last period of that paper he was editor of the *Christian Guide,* the name of which he changed to the *Christian Companion.* This was published in Louisville, Kentucky, where he has since made his home and held membership in the First Church, which has just celebrated the fortieth anniversary of E. L. Powell's pastorate.

In 1904 Mr. Brown published a large historical and biographical volume entitled *Churches of Christ,* which is still a useful reference work. The intervening years he spent in the general evangelistic field.

Mr. Brown was a member of the first executive committee of the United Christian Missionary Society. In this as in all of his other relationships he took his responsibilities seriously. In 1921 he undertook a personal investigation of all of the society's missions in oriental lands with reference to open membership, an unfortunate venture, since no one man could satisfactorily accomplish such a task.

The Proposed Capital City Church of Christ

MEMPHIS was the fourth International Convention of Disciples of Christ to indorse the proposal for a representative church building at the national capital of the United States, to be occupied by the congregation of which Jeremiah S. Black and James A. Garfield were members and of which F. D. Power for more than thirty years was minister. For several years before the matter was brought to the attention of the convention, Pastor Earle Wilfley, who succeeded F. D. Power in the pastorate, and the members of the congregation were entertaining this daring dream. In recent years they have taken the first step toward its realization by purchasing six properties fronting on Massachusetts Avenue at Thomas Circle, the most commanding site for such a church building in the entire city. The whole brotherhood is perpetually indebted to these brethren for the vision and courage with which they dared to launch such an enterprise. Various individuals throughout the brotherhood have been taking increasing interest in the project but the principal financial responsibility has been borne by the Washington congregation, though it includes no wealth in its membership.

At Memphis R. A. Long came forward with the voluntary proposal that he would give ten per cent of the cost of the proposed property in any amount from $800,000 to $1,000,000. The ground having cost about $350,000, this means a possible investment of $650,000 in the building. Mr. Long also promised to take the next step toward interesting the brotherhood in the undertaking until an organization could be formed to carry the plan through to completion, which he felt should be by 1930, with the celebration of the nineteen hundredth anniversary of the first Christian Pentecost. With characteristic energy Mr. Long secured the attendance of some twenty brethren from a wide area of the United States at a conference in Washington, December 1 and 2, with the leaders of all the local churches and several congressmen and other public officials who are members of churches elsewhere. This meeting was unanimously enthusiastic. It endorsed tentative plans for proceeding with the enterprise and referred them for fuller formulation and organization to a meeting to be held in St. Louis, December 14, which should include representatives of the Washington churches and of the earlier conference there, with the executive committee of the International Convention of Disciples of Christ.

A Convention of Fidelity, Unity and Liberty

International Convention of Disciples of Christ, Memphis, Tennessee, November 11-17, 1926

By W. R. WARREN

AMONG those who have attended many conventions of Disciples of Christ and are conversant with the work and the churches represented in these conventions, the Memphis meeting ranks as one of the greatest and best. In the first place it was one of the most representative conventions in our history. A larger proportion of earnest business men were present than ever before. Most of these came early enough to attend the sessions of the National Evangelistic Association and remained to the last day of the convention. This judgment as to the character of the attendance rests not merely on personal opinion, corroborated by the estimates of many others, but also upon a clear statistical index. Excepting three special occasions, the Centennial Convention at Pittsburgh, in 1909; the Toronto Convention of 1913, with its extraordinary appeal for the Eldred orphans; and the woman's Jubilee of 1924 in Cleveland, the communion offering at Memphis for aged ministers and missionaries was by far the largest in our history. This indicates unmistakably the presence of an unusual number of men and women who are well acquainted with the life and work of the brotherhood and deeply concerned for its most vital interests.

The Savior's intercessory prayer as recorded in John 17 has always been the fundamental document of the Disciples of Christ, and always we have insisted that he prayed for unity, not merely for the blessing which it is in itself, but as a prerequisite to the evangelization of the world. Local and immediate evangelism has characterized our people everywhere and world-wide evangelism is our increasing purpose. All other activities: Education, church erection, benevolence, religious education, ministerial pensions, are corollaries and accessories. Our primary business is to evangelize the world. To this end we seek union with all who are willing to give themselves wholly to Christ and cooperation with all who serve and honor him in any degree, so far as we can go together.

This spirit was strikingly manifest all through the Memphis convention. Without formal pronouncement every session was keyed to fidelity, unity and liberty.

Especially and overwhelmingly the convention asserted unity within itself and the solidarity of the brotherhood which it represented. There were differences of opinion on many matters, but a common devotion and fidelity to the one Christ and to the supreme and immediate necessity of making him known to all the world and giving him complete sway in our lives, compelled the granting of one another the largest individual liberty in Christ. Throbbing through every session, every song, every prayer, every

A group of missionaries at the Memphis convention

Front row, left to right: Harry Schaefer and son, Mrs. Harry Schaefer, India; Mrs. W. M. Hardy, Tibet; Mrs. W. B. Alexander, India; Miss Cammie Gray, China; Dr. Jennie Fleming, Mrs. George Springer, Miss Ann Mullin, India.

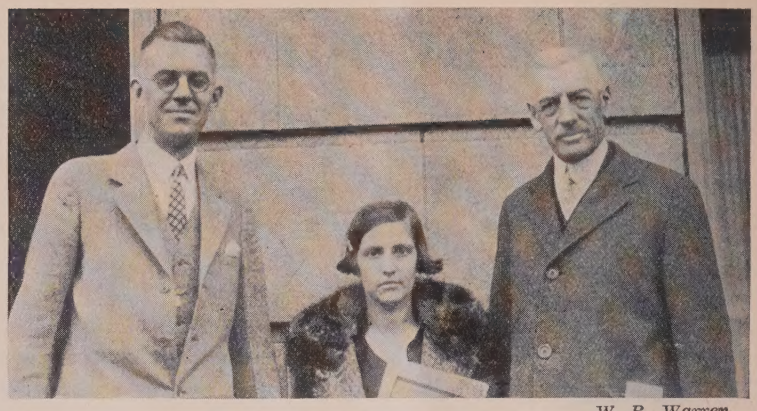
Middle row, left to right: E. R. Moon, Africa; Dr. W. M. Hardy, Tibet; W. B. Alexander, India; Mrs. T. A. Young, Japan; Miss Gladys Arnold, China; Miss Ruth Musgrave, Africa; W. G. Menzies, India.

Back row, left to right: Guy W. Sarvis, China; F. J. Huegel, Mexico; W. H. Edwards, Africa; Dr. E. I. Osgood, China; Miss Anna Bender, India; Miss Nancy Fry, China; A. E. Elliott, Paraguay.

address and every report, was this all but unanimous conviction, "We have a work to do and we are going to do it together."

It was an accident and all but a crime if any member of the convention had any meal by himself. For the most part we ate not merely by twos or fours or tens but in groups of 100 to 500 each. No other convention has ever approached the fellowship of Memphis in this respect.

The caricaturist who misrepresents Christian people as solitary and solemn was never more completely contradicted than by the hilarious devotion of the Memphis convention. This everlasting getting together contradicted not only the adverse playwrights and cartoonists but also the lugubrious prophets of a split in our ranks. From time to time some may go out from us because they are not of us but the great body of Disciples of Christ is moving on with united purpose and triumphant power. We are bound together not only by a common task and fidelity to a common principle and ideal, but also by a great affection for one another.



—*W. R. Warren*

At the McLean Missionary Breakfast

Wallace R. Bacon, pastor First Church, Atchison, Kansas; Miss Hazel McGee, St. Louis; Sydney H. Thomson, St. Louis business man

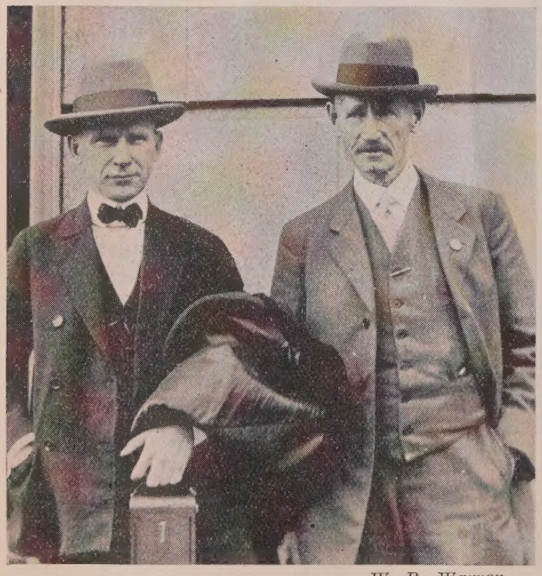
—*W. R. Warren*

From the Bayous

Mr. and Mrs. C. L. Dean, Hammond, Louisiana

The Convention Program

Each successive program committee feels that it must do some experimenting. The Disciples of Christ are too young and too dynamic to get into ruts. The convention came later in the fall than any previous meeting and its sessions ran from mid-week to mid-week, which was also rather unusual. Each evening except Saturday was given to one address which was felt to be of sufficient importance to claim the undivided attention of the convention. The mornings were devoted to shorter addresses which were more in the nature of reports of the work in all fields and departments. The first hour of each afternoon was occupied with a number of parallel conferences in which the work and the problems were intimately discussed. The latter part of each afternoon was devoted to business; to hearing succinct summaries of the reports which had been submitted to the convention, to action upon the recommendations of the committee on recommendations on these and on all resolutions presented to the convention, and to open discussion.



—*W. R. Warren*

West and East

John H. Wells, Canadian evangelist; J. W. Barnes, layman, St. John, New Brunswick

From first to last the convention moved on schedule time, the only exception being in the prolongation of one or two of the afternoon business sessions, the convention itself having taken the matter out of the program committee's hands.

There were several single addresses which in themselves would have justified the convention. Among these most of the delegates would place the presidential message of A. D. Harmon, the Christian unity plea of Miner Lee Bates, and the long anticipated message from the Orient of Cleveland Kleihauer.

Seldom, if ever, have so many missionaries from abroad

attended one of our conventions. As always, the people seized every opportunity for showing the honor and affection in which they hold such men and women. The breakfast in their honor was one of the fellowship meals and a thousand instead of five hundred would have attended if it had been possible to seat them. When they were introduced to the convention and when a representative from each field abroad spoke of the work in that land, the convention gave unmistakable expression to its regard. There was general satisfaction, too, that for the first time in our history missionaries were asked to preside at the tables in the communion service Sunday afternoon. To avoid showing partiality to any field or person the committee assigned the two leading places to President Charles T. Paul and Dean George W. Brown of the College of Missions, formerly missionaries in China and India.

Our people's readiness to experiment further with its conventions was manifested when it was voted unanimously to omit the convention of 1927 and hold that of 1928 in May. Many pastors have been urging this for years, as they feel that the fall convention breaks into the local church work much more seriously than a spring convention would. Ever since we changed our annual meetings from a group of related missionary conventions to a convention of the brotherhood to which the various organizations could report, there has been a growing feeling that the general secretary should devote his entire time to the work of the brotherhood, instead of carrying it in connection with a pastorate. The Memphis convention took action to this effect and asked the churches to make direct contributions to the amount of $10,000 per year to make the plan effective. This will also relieve the organizations reporting to the convention from paying assessments toward expenses to supplement the registration fees.

—*W. R. Warren*

He Wielded the Gavel

Mrs. A. D. Harmon and Dr. Harmon, president of Transylvania College and of the International Convention

Achivements Reported

As spokesmen for the several societies and departments reported their year's work in brief to the convention there came a new appreciation of their importance and of the substantial progress made in the last year. All of the colleges cooperating with the Board of Education are crowded to capacity and 1,034 of their students are preparing for full-time Christian service. The endowment crusades of a number of the institutions have been phenomenally successful with a total increase of $4,051,077.91 in money secured to the cause. The total contributions for current support from churches and individuals to the Board of Education and twenty-five cooperating colleges was $272,626.10. The total assets of these colleges is now $30,932,343.82, as compared with less than eight millions of dollars when the present Board of Education was organized twelve years ago.

The United Christian Missionary Society passed all records with 4,827 baptisms on the foreign field. The total receipts, including the six old boards, were $3,085,554.63. All of this money was contributed through regular and permanent methods, whereas the year before was marked by the conclusion of the Golden Jubilee campaign, in its first period, and a special campaign for the deficit in the latter part of the year. A rising tide of regular contributions and the increasing satisfaction of the people with this method of giving has been manifested since the first of July in a substantial increase both in regular and in special funds.

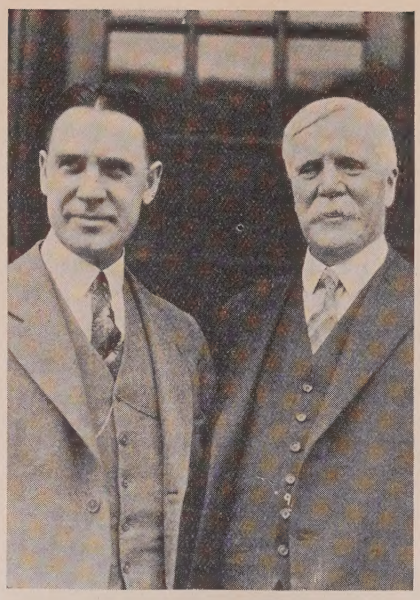
The year was distinguished also by the erection of a number of buildings provided for by the Golden Jubilee fund. Over half of these buildings have now been completed or are in process of erection and the rest await only the conclusions of the survey. The totals expended in the several fields and departments of the United Christian Missionary Society were as follows: Foreign Missions, $1,215,165.35; Home Missions, $576,840.88; Church Erection, $15,109.21; Ministry, $85,383.90; Benevolence, $433,303.50; Religious and Missionary Education, $123,733.57; Promotion, $208,350.33; Service, $149,329.51; WORLD CALL, $69,404.21; Survey, $19,914.43; General, $60,661.87. The church erection loan funds now total $2,448,862.39, of which $461,600 was loaned to 55 churches within the year. While the major effort of the United Society is to secure current rather than permanent funds, the total assets of the society and its constituent boards amount to $11,926,030.51.

Reports of Three Commissions

In the long days of history other features of the Memphis convention will fade out to show us three peaks, the reports of the Commission to the Orient,

the Commission on Surveys and the Commission on the Ministry.

Following last year's convention at Oklahoma City, the executive committee of the United Christian Missionary Society asked three representative and highly trusted ministers to visit the mission stations in China, Japan and the Philippine Islands and advise as to the necessity of recalling one of the missionaries in the Philippines, as to the conformity of the missionaries in the three countries to the action of the Oklahoma City convention and the Board of Managers of the United Society on the mooted question of open membership and as to the general progress of the work in the fields visited. Cleveland Kleihauer of Seattle, Washington; Robert N. Simpson of Birmingham, Alabama; and John R. Golden of Decatur, Illinois, the members of this commission, whose churches permitted them to give six months of their time to this brotherhood imposed task, appeared personally in the Memphis convention, not only to present their formal report and make supplementary personal statements but also to answer any questions that any member of the convention cared to ask. After full discussion the convention voted overwhelmingly to approve their report. The people present thus showed their confidence in the honesty and fairness of these three men. At the same time they put their seal upon the statement of facts outlined and the statement of principles by which the United Christian Missionary Society and the 312 missionaries, supported through its treasury, conduct their work. This clears the ground for advance all along the line. As decisive as its conclusion as to facts is its committal to loyalty to the principles and program of the brotherhood as a whole and the individual liberty of every missionary as against anyone who would hail him into a heresy court.



—W. R. Warren

Apostles of Evangelism

Jesse M. Bader, St. Louis; John Wycliffe Black, Leicester, England

From time to time for the last four years we have been hearing references to the survey. In the Memphis convention R. H. Miller made a report of progress indicating the scope of the survey and promising its completion within the next few months. No more important document ever came before one of our conventions, as no more important work was ever undertaken by the Disciples of Christ. For more than a hundred years our work has been growing by individual impulse and the cooperative labor of larger and smaller groups. At last it seemed necessary to make a survey of all achievements, resources, liabilities and opportunities that we might grasp at once the total responsibilities of the Disciples of Christ and plan our work for the years ahead in a consistent and coordinated way. This is not only a unique undertaking on our part but in its thoroughness and comprehensiveness solitary in the history of all religious bodies. Members of the convention at once recognized the report as of such importance to the brotherhood that a small group immediately provided for its publication in pamphlet form for widespread circulation. It is a document to study and to hold pending the presentation of the completed survey and to preserve with the survey as an introduction to it.

The monumental work of the Commission on the Ministry appointed at Oklahoma City last year, pursuant to the action of the Cleveland convention of 1924, reached another stage at Memphis. The survey commission, the executive committee of the United Christian Missionary Society and the Board of Ministerial Relief had all passed upon the commission's report and released it to the brotherhood for study and consideration until the rest of the survey is completed and decision can be made as to the next step, in view of the total responsibilities of our people. In addition to our own secretary, F. E. Smith, and the Philadelphia actuary, George A. Huggins, who has been guiding the development of our pension plans for the last ten years, we had in Memphis Monell Sayre, executive vice-president of the pension fund of the Protestant Episcopal church. As the members of the Commission on the Ministry discovered last April in its great meeting at Indianapolis, Mr. Sayre is not only a scientific and authoritative expert on pension problems but is also a most engaging personality and a rare humorist. He has the extraordinary faculty not only of making figures talk but also of actually making them laugh. He convinced the Memphis convention that the marvelous achievement of the Episcopal church can be matched by the Disciples of Christ; that their accomplishment did not rest upon their church polity, the authority of their bishops or convention or the wealth or attitude of their membership, but upon elementary principles of fairness and intelligent church interest.

Mr. Sayre insisted, and the convention seemed to believe, that the Disciples of Christ can secure one hundred per cent cooperation of ministers and churches in building and maintaining an absolutely

(*Continued on page* 61.)

Memphis in Paragraphs

EXPECTATIONS regarding Memphis as a convention city were more than realized. Hotels, restaurants and cafeterias were of the best. Southern hospitality and courtesy were found to be more than a name.

Nineteen committees with 700 local people served in preparation and through the convention. To Walter M. White, as chairman, is due unstinted praise not only for his attention to details but for the statesmanlike manner in which he handled difficult situations.

The National Evangelistic Association, which met two days preceding the International Convention, registered the highest tide of enthusiasm yet noted. As many as 2,500 were present at some sessions. Harry G. Knowles, Little Rock, Arkansas, was reelected president of the organization, R. E. Snodgrass, Maryville, Missouri, vice president, C. W. Cauble, Indianapolis, Indiana, secretary, Guy I. Hoover, Indianapolis, Indiana, treasurer, with Jesse M. Bader as general secretary.

The beautiful new municipal auditorium was well adapted to the needs of the convention, with its two large halls and numerous small rooms for committee purposes. The larger of the two halls, seating 8,500, was draped in lavender and white bunting in recognition of the colors long ago adopted by the Christian Woman's Board of Missions, and with the British and American flags as well as flags of other nations. The British flag was presented to J. W. Black of Leicester, England, and the other flags to representatives of the different countries to which they belonged.

The registration at the convention proper was 3,733, and 428 were enrolled in the Youth Convention, which paralleled the International Convention for the first three days. Leonard Wood was the able chairman of this committee and was assisted by Elmer Ward Cole of South Bend, Indiana, who denied himself the pleasure of attending the sessions of the convention to render this service. Wood and Cole—a hot pair.

When Jesse M. Bader visited last summer the convention of the Churches of Christ in Great Britain it occurred to them to return the visit in the person of J. W. Black of Leicester, England, as fraternal delegate to our International Convention. Mr. Black's ruddy face and white hair made him an outstanding figure, while his appearance on the platform and enthusiasm and understanding of the problems presented, won him the friendship of all. Perhaps no one was a more constant attendant on the sessions than was Mr. Black.

Among others from across the water were Mr. and Mrs. Frank Coop of Southport, England. The name Coop has been a household word in our Zion for, lo, these many years. Timothy Coop and his sons Joe and Frank contributed largely to the work of the Foreign Christian Missionary Society in an effort to extend our cause in England. Mrs. Frank Coop is a daughter of the late W. S. Dickinson, and granddaughter of Governor Bishop of Ohio, both active supporters of our missionary work. Another link that binds them to this country is a son, Frank Coop, Jr., who married Mabel Hunt, daughter of Mr. and Mrs. W. Remfry Hunt, for many years missionaries in China.

For two days preceding the convention at Memphis the state officers of woman's missionary societies gathered for conference at the Peabody Hotel. During the time, they were honored with a luncheon given by the Tennessee women, with Mrs. N. L. Carney, Clarksville, Tennessee, state president, as toastmistress. Interesting favors consisting of a mammoth peanut filled with salted peanuts and topped by a cotton boll in which was ensconced a little pickaninny, attracted much attention.

For the first time at a convention, a small booklet was printed listing banquets, with menus, of the different interests represented. Twenty-six were listed and arranged so as not to interfere with one another, although many of the college banquets occurred on the same evening. Records show that 5,111 people attended these banquets, and this did not include many private banquets arranged after the convention began.

As always, one of the most popular events of the convention was the Missionary Breakfast on Sunday morning when 560 gathered to look into the faces of the missionaries and to hear a message from each of them. About thirty-eight foreign missionaries were present, perhaps the largest group ever in attendance at a convention, also a number of home missionaries and workers under the direction of the home department, as well as several from the department of benevolence.

A close second to the Missionary Breakfast in point of attendance was the banquet of the Youth Convention held at the Gayoso Hotel Saturday at the dinner hour when 529 were served. Following the banquet the young people marched from the hotel to the auditorium where they occupied the entire center section and more, at the evening session, at which time the findings committees of the Youth Convention reported.

It was announced that an unnamed couple had offered to pay one-half of the $7,450 expense incurred in sending the

The Committee on Recommendations

Present and Ex-Texas Ministers

A. L. Cole, Texarkana, Arkansas; Clarence E. Wagner, Bonham, Texas; H. R. Ford, Johnstown, Pennsylvania; Hale Parker, Texarkana, Arkansas

Commission to the Orient, provided one or two others would give the balance by December 31.

In several of the hotels a prayer service was held each day for a half-hour beginning at 7:30 in the morning, in preparation for the more arduous sessions of the day, while in an upper room of the convention hall there was set apart a room for prayer. As many as eighteen to twenty were gathered in this room at one time. This may help to explain the fine spirit which pervaded the sessions of the convention.

For the year 1925-26 the Thousand Dollar Club numbers 103 Bible schools. Ohio leads with seventeen schools, while Indiana and Texas have eleven each and California follows with ten. The Thousand Dollar Banquet grows in popularity from year to year, 425 attending this year.

At the Ministers' Wives' Luncheon past presidents of the organization were introduced. Mrs. George A. Miller of Omaha, Nebraska, is the newly elected president. Mrs. Ida W. Harrison spoke on "The Church and World Peace." At the luncheon a huge basket of red roses was presented the group, bearing the card, "From a Lover of Ministers' Wives."

Much of the success of the convention was due to the wise rulings and kindly spirit of President A. D. Harmon.

A meeting of the directors of religious education was held for two days preceding the convention, while the field workers of the religious education department of the United Christian Missionary Society remained for two days after the close of the convention for a conference.

The convention greatly appreciated the presence of Cleveland Kleihauer, remembering that he came from the bedside of Mrs. Kleihauer who has been ill for months, and whose father, William Prince Aylsworth, met his death in an accident only a few days before. Mr. Kleihauer's genial personality and convincing statements added greatly to the report of the Commission to the Orient.

Members of the committee on recommendations declared that it was a liberal education to sit through the deliberations of that body. Judge J. F. Holt was the very capable chairman.

An impression of solidarity was created when Mrs. Affra B. Anderson, in giving her report for the woman's missionary societies, asked all members of such societies to stand. It seemed that every woman in the house came to her feet and not a few men stood also, saying that they too belonged to the society, at least as honorary members.

Report of the success of the first WORLD CALL banquet held at one of our conventions will be of especial interest to WORLD CALL readers. Notwithstanding the fact that it came on the opening day of the convention it was one of the largest in point of attendance, with 519 tickets sold, and many turned away, and one of the greatest in enthusiasm and appreciation. It was the occasion for honoring the editor, W. R. Warren, after his year of absence in the Orient and for recognition of the two churches which complied with all conditions in becoming 100 per cent for WORLD CALL. Appreciation is due many of the local people who worked indefatigably in the interest of this affair.

In former years the culminating event, as well as the climax, has been the communion service Sunday afternoon of the last day of the convention. This year it came in the midst of the convention and perhaps was the more valuable because of that, coming as it did between momentous business sessions when a steadying influence was needed. It was estimated that 6,800 people gathered for this service of forty-five minutes, coming through a driving rain. Missionaries home on furlough conducted the meeting, offering a prayer or giving a Bible quotation. There were no announcements and no sermon. The tables on the platform were arranged in the form of a cross and were draped in white. There were 320 elders and deacons who moved noiselessly through the congregation, apparently without any direction. However, to F. E. Davison of Oak Park, Illinois, who has had much to do with the direction of the communion service in other years, is due much of the credit for the smoothness and dignity of the occasion. The offering for ministerial relief taken at that time amounted to $2,447.

—W. R. Warren

Where Churches Grow Fast and Big

Mr. and Mrs. J. J. Evans, Los Angeles, California. Mr. Evans is secretary of Southern California

On the day preceding the opening of the convention the board of managers had luncheon with the secretaries of the United Christian Missionary Society and other representatives of the society who were in Memphis. A touching feature of the occasion was the paying of tributes to Mrs. Anna R. Atwater and Mrs. Effie L. Cunningham, symbolized by two bouquets on the speakers' table, and by lighted candles, in memory of A. McLean, Mother Ross, George W. Muckley, Miss Mary Kingsbury and D. O. Cunningham, as representative of those who have passed away since the organization of the United Society.

A resolution was adopted recommending the removal of the headquarters of the Association for the Promotion of Christian Unity from Baltimore, Maryland, to Indianapolis, Indiana.

For some years the question of the best time for holding our international conventions has been under discussion. At Memphis it was voted not to hold a convention in 1927 but to have one in the spring of 1928, probably May.

E. S. Jouett, president-elect of the next convention, is vice-president and general counsel of the Louisville and Nashville Railroad. Mr. Jouett is a valuable member of the commission on the ministry, and made an effective contribution to the convention by his address on that behalf.

Those who had to do with the preparation of the program are to be congratulated that only one speaker failed to take his place at the appointed time, Arthur Nash of Cincinnati sending word that he was unable to be present.

Clinton Lockhart

"Of Those Who Serve"

By E. W. McDIARMID

AT THE Palestine, Texas, state convention a number of years ago, the program suffered one delay after another, until the speakers appeared twenty-four hours later than their appointed time. Convention-goers in Texas still repeat with delight the remarks of Clinton Lockhart, when the time came for him to speak, late at night, more than a day behind the schedule. "Brethren," he said. "This situation reminds me of the old Baptist minister and his congregation, assembled to observe the ordinance of foot-washing. They had met after many delays, weather and other factors interposing. The preacher arose to begin proceedings. Said he: 'We are all ready for the footwashing and this is something that ought to have been attended to long ago!' "

An appreciation of the distinguished services of Clinton Lockhart—minister, scholar, teacher, friend—is likewise a "thing that ought to have been attended to long ago." Thirty-five years of teaching in Christian colleges: Christian University (Culver-Stockton), Ann Arbor Bible Chair, Drake University, Texas Christian University—have brought to the kingdom, through the sacrificial labors of Clinton Lockhart, things of great value. Ministers in their pulpits, college presidents in their offices, professors in their chairs, missionaries, laymen everywhere, are witnessing faithfully for the Master because of the teaching they received from Clinton Lockhart. "Tell Dr. Lockhart," said a college promotional secretary to the writer at Memphis recently, "that I owe more to him than to any other teacher I have ever had."

Hickey—The name deserves to be remembered! The remainder of the name is forgotten! Brother Hickey, let us call him! In the year 1878, he said to G. W. Lockhart, the father of Clinton: "If Clinton wants to go to Lexington to study under Brother McGarvey and Brother Grubbs, I will give him twenty dollars to buy his railroad ticket." The offer was accepted. Clinton Lockhart went to the classrooms of McGarvey, Graham and Grubbs. In due time, Brother Hickey passed to his reward. The twenty dollar investment still pays large dividends to the church. Six other twenty-dollar bills sufficed for a year's maintenance at Lexington. This amount had been saved by young Lockhart from his wage as a country schoolteacher in southwest Missouri.

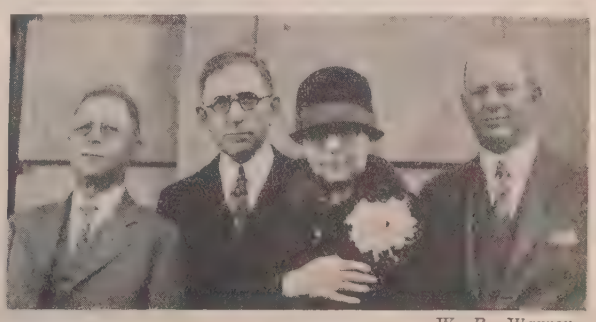
What insignificant, elusive things make up the teacher's hidden riches! Wealth, fame, place do not fall to the teacher's lot. Those great teachers (already named) at Kentucky University; Dwight, Stevens and Harper at Yale University; live in the lives of such men as Clinton Lockhart, their pupil. In turn, there comes to him the compensation great teachers constantly receive, "a visit on the eve of departure for a foreign land, or on return from travel, a book to his taste, a Christmas greeting, some little token from the other side of the world after years have flown, wedding cards, announcements of birth, rare letters which are never destroyed." In pay of this coinage, Clinton Lockhart has been generously remunerated.

TO SATISFY the biologists, a word about the lineage of our preacher-educator. In Indiana and Illinois, the names of "Uncle" Thomas Lockhart and Christian Hostetler are still remembered. Christian preachers in the Lockhart line! The father, G. W. Lockhart, a country physician, first at Lovington, Illinois, and later in the country near Carthage, Missouri, was a lifelong elder in the Christian church. Good stock this! "And it remaineth so to this day." As for Disciple nurture, were not W. F. Black and B. B. Tyler ministering to the saints at Lovington in those days? Did not the young lad of thirteen summers hang upon their words? How natural, then, that

—W. R. Warren

As They Chanced Together

S. H. Wilkinson, Richmond, Virginia; Henry Pearce Atkins, general secretary Federation of Churches, Cincinnati, Ohio; W. E. Carroll, minister Tipton, Indiana



—W. R. Warren

A Business Group

D. R. Bebout, Edwards, Mississippi; T. C. Howe, Indianapolis; Miss Amanda Goodin, Hannibal, Missouri; W. H. Dulany, St. Louis

—W. R. Warren

Our Longest Pastorate

Homer W. Carpenter, pastor First Christian Church, Chattanooga, Tennessee; Mrs. E. L. Powell and Dr. Powell, pastor of First Church, Louisville, for forty years

—W. R. Warren

Present and Former St. Louisans

Mrs. F. M. Rains, St. Louis; Bert Wilson, president Eureka College; Mrs. C. E. Lemmon, St. Louis; Mrs. Bert Wilson, Eureka, Illinois; C. E. Lemmon, minister Hamilton Avenue Church

in a grove near Carthage, Missouri, in a meeting in the preparation for which he had an active part, young Clinton Lockhart at the age of sixteen confessed his faith in Christ and entered upon a ministry that, please God, shall continue for many years. It is typical that the boy had made up his mind to serve the Lord. The preacher, M. J. Jenkins, gave the invitation. It was in answer to a higher call that the boy came forward.

Degrees? Why speak of degrees? The subject of this sketch has them all, A.B., A.M., Ph.D., LL.D. There is something more important to be said. Degrees are supposed to represent scholarship. One may have many degrees and little erudition. Not so with Clinton Lockhart. One of the first educators of the Disciples of Christ to receive the doctorate at Yale, he has kept steadily abreast of the times. Proficiency in eight or ten languages, exact scholarship in the Bible tongues, a mastery of Assyrian, Arabic and Syriac, constitutes his linguistic equipment for the teaching of the Bible to young ministers.

Add to his scholarship, modesty. His friends think that his modesty has served to prevent a wider recognition that might have been his. Yet these same friends would not have him change to the tactics of the booster of self. His fine example, with and without words, has been tremendously contributory to scholarly habits on the part of his students. His speech is that of the scholar, his books attest his productivity, his demeanor on campus and in classroom makes a silent appeal for learning. Dr. Lockhart has had to pay the price our pioneer educators have all paid. Exacting professorial and (in his case) administrative duties have intervened to prevent that unbroken quiet so necessary for scholarly investigations and publications. It is to the credit of Dr. Lockhart that he has found time to write two books in his field, frequent expositions of the Bible lessons for Sunday school quarterlies, and innumerable lectures on Bible themes. The time will come when qualified scholars among us will be enabled to do work of their own selection on terms of their own choice. That time is not yet!

—W. R. Warren

All for Ministerial Pensions

T. C. Howe, Indianapolis, Indiana; Bin T. Smith, Shelbyville, Indiana; Mrs. Burris Jenkins, Kansas City; Monell Sayre, New York

Meanwhile, Dr. Lockhart is busy in the classroom, teaching Hebrew with the zest of his own great Hebrew teacher, W. R. Harper, radiating optimism and hope, unafraid of new truth, receptive of all inventions and discoveries in all the fields of human endeavor, preaching the gospel (at the age of sixty-eight) in the University pulpit at Texas Christian University, Fort Worth, and preaching that gospel splendidly. Understanding the gospel with all the awareness of a disciplined mind, and loving the gospel with all the warmth of a ransomed nature, it is not to be wondered at that his preaching brings conviction, edification and enlightenment to his hearers.

Clinton Lockhart was the eldest of four sons. His father was accustomed to refer to him as his preacher-boy. His father frequently recommended to him the joint ministry of teaching and preaching. A great impression had been made upon Clinton's youthful mind by two young preachers who had come to hold a meeting at Lovington, his old home. It was said of them that they could read the New Testament in Greek! Thus early is the twig inclined! A few years in southwest Missouri followed. Then came seven years of preparation at Kentucky University (now Transylvania). Then three years of postgraduate study at Yale. In the meantime oc-

curred his marriage to Miss Mollie Smith, June 23, 1885, at Owenton, Kentucky. Add the name of Clinton Lockhart to that long list of "Old K. U." preachers who found in the Kentucky Bluegrass, among the fairest of the fair, worthy partners for life's joys and sorrows. "Sweet Owen" furnished Clinton Lockhart his first pastorate at Owenton, and also and more, it furnished him a wife who for these years intervening has been a devoted and faithful helpmeet. Mrs. Lockhart is a most important member of the firm of Lockhart and Lockhart. It is surmised that her patient care and thoughtfulness have had ample room for exercise, in view of the somewhat trying habits of the scholar, his absorption in his studies and his unwillingness to leave his intellectual pursuits for mundane realities. The home is a Christian one, where guests have been numerous through the years, and where many students have received counsel and admonition more tender and endearing than the wisdom of the classroom can possibly be. There is one daughter, Mrs. Naomi Webb, whose own daughters, Mary Vida and Evelyn Eugenia, are the fond objects of their grandparents' loving care and solicitude.

—W. R. Warren

The Long and Short of It

Mr. and Mrs. Robert M. Hopkins, St. Louis; W. E. Crabtree, San Diego, California

Mr. Lockhart is serving in his second year as pastor of the University Christian Church, Fort Worth. Preaching services are held in the morning only, and the pastor's weekly sermon is heard by his college constituency with intense appreciation. Among the plans of this congregation is one for the building of a new house of worship. It is desired to have an edifice that will adequately house the growing activities of the congregation and that will worthily represent the work of the Disciples at this strategic point. The pastor is well qualified to have a leading part in this important enterprise. The first buildings on the T. C. U. campus were erected while President Clinton Lockhart was in office. The plans for these buildings were drawn by him and the buildings were erected under his direction. The central building on the campus, the administration building, is one of the most serviceable buildings to be found on any college campus.

This prepares the ground for our final word. Dr. Clinton Lockhart, builder of books, builder of churches and college buildings, builder of manhood and womanhood, builder of character! One may read in a certain book this word, "Nowhere is the moral atmosphere purer than in a college." Some there are who will question this. Some, also, who will rudely argue that the exact opposite is the truth. They simply do not know. They know nothing of the life and labors of a W. K. Pendleton at Bethany, an E. B. Wakefield at Hiram, a Josephus Hopwood at Milligan and Lynchburg, a Robert Graham at Lexington, a W. P. Aylsworth at Cotner, an Addison Clark at old Add-Ran.

I know a place where the sun is like gold,
. . . . . .
. . . . . .
Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith,
And one is for love, you know,
And God put another in for luck—
If you search, you will find where they grow.

But you must have hope, and you must have faith,
You must love and be strong—and so,
If you work, if you wait, you will find the place
Where the four-leaf clovers grow.

(*Continued on page 42.*)

—W. R. Warren

A Cross-Country Party

Mrs. E. C. Smith, Mrs. Sarah Groves, Paul E. Becker, Mrs. P. E. Becker, Newton, Iowa

—W. R. Warren

Pastoral and Editorial

Joseph W. Hagin, Covington, Kentucky; B. A. Abbott, St. Louis; W. M. Williams, St. Louis; R. Lin Cartwright, Coffeyville, Kansas

Trail Blazing

"No religious body has ever gone beyond its educational program"

By ROY K. ROADRUCK

President Spokane University

"THE power of the idea which seems to be manifesting itself just now among the most enlightened people is, we must educate or we must perish!" The thought here from the pen of Dr. J. H. Garrison is just as true when applied to the people heralding the plea of the Restoration movement. He further adds that "an enlightened advocacy is absolutely essential to such a plea as ours. A people indifferent to the necessity of training a leadership competent to carry on their message to the world will not long endure."

The fact is, no religious body has ever gone beyond its educational program. It is not difficult to pick out those communions which are growing and continually making a worthy contribution to the life of the nation. Their colleges, well endowed, properly equipped and successfully operated, stand as mute testimony both to the broad vision of their religious statesmanship and to the reason for their growth and advancement. Those movements which have lacked the vision or vitality to establish and maintain colleges or which have depended upon state schools or other religious colleges to train their leadership are rapidly failing in influence and diminishing in numbers.

Let us think of the case as it pertains to our own situation. The colleges of the Disciples of Christ are distinctive as far as their organization and program go. The survey made a few years ago by the Council of Church Boards of Education revealed some interesting facts in its findings:

First—"These institutions," the report said, "have been dominated by the religious motive."

Second—"The colleges as a group are preeminently institutions of training for the continuation and extension of the faith of the Disciples of Christ."

Third—"The colleges can prove from almost any standpoint that they are among the great moving forces of Disciple continuance."

Fourth—"The colleges are unique in the large place which is given in the curricula to the Bible and allied subjects."

Our growth as a people where we have had strong colleges is not merely accidental. The colleges have been trail blazers in every region where we have today great churches and strong memberships. Bacon College founded in 1789, later becoming Transylvania College, was on the frontier of that day. Bethany College, founded by Alexander Campbell in 1840, was also on the frontier. These schools became a part of the very fiber of that new developing life of those early days.

If we were to make a map of the membership of this brotherhood designating through colors and shading the respective proportion of members in the various areas, it would be found that the so-called belt of the Disciples of Christ extends from east to west through the central part of the country. North of this belt a small membership can be noted. South of this belt we are not strong in numbers. Most of our colleges are to be found in this belt of which I speak.

ONE of the most striking illustrations of the relation of colleges to our growth numerically is that presented by C. C. Ware, the state secretary of the North Carolina Christian Missionary Society.

In 1880 there were 6,221 members in North Carolina, in 1902 there were 9,423, or a growth of 51 per cent. In that year Atlantic Christian College was founded. Twenty-two years later, or in 1924, we reported 24,337 members, or an increase of 158 per cent. We grew three times as fast in the period after founding of the college. The same story can be told of Virginia and

"Promotion" Gets Together

C. W. Flewelling, Miss Pearl Graham, C. O. Hawley, St. Louis, all workers in the promotional department of the United Society

—W. R. Warren

Churchward Bound on Sunday

Pastor J. J. Castleberry, Walnut Hills, Cincinnati; President F. W. Burnham, St. Louis; Mrs. O. L. Barrett and Mr. Barrett, Cincinnati; Editor C. C. Morrison, Chicago

A Southern Group

Harvey Baker Smith, pastor Columbia Heights Church, Washington, D. C.; E. L. Powell, Louisville, Kentucky; Mrs. B. A. Abbott, St. Louis

—W. R. Warren

All for Evangelism

The Salas (Mr. and Mrs. Homer E.); Mr. and Mrs. J. H. Jones, third district superintendent for Missouri

the Chesapeake Area. When Lynchburg College was founded, our cause was going backward. It is the opinion of B. A. Abbott, editor of *The Christian-Evangelist,* that our cause has made more progress in Virginia since the founding of Lynchburg College than in any other part of the country.

There are still great areas in the United States and Canada that present to us a real college missionary opportunity. We need to be concerned with the appeal of the great new south and the southeast. There is a call from the great southwest. The northern district and lake regions present a real challenge. The Pacific northwest, abounding in wonderful resources, is still a missionary area. In all these regions we should go to establish colleges just as we have carried on our program of home missions, the building of benevolent homes and hospitals, and the carrying on of church erection.

The Disciples of Christ can meet the situation educationally through a program of cooperation in which the whole task is seen as one, making possible a definite survey of proposed fields to be entered, the marshaling of forces to carry the day and the conservation of results through proper administration and guidance. May I refer again to the report of the survey and quote this other finding: "The chief fault of the colleges of the Disciples of Christ is their local independence and lack of money." The one, lack of money, is the outgrowth of independency. Our past policy of sporadic, unrelated and independent activities in the founding and supporting of educational institutions has not worked. We have, as a result, more institutions dead than colleges alive. There are five dead in California and one alive. There are six dead in Illinois and two alive. Sixteen have died in Missouri alone with six alive. There are sixteen dead in the five states of Tennessee, Mississippi, Alabama, Georgia and Florida. No one can challenge the motives that prompted such efforts. They were commendable. It was the method followed that proved disastrous.

Our sectional loyalties have obscured our vision of the whole task. We have been "Hiram men" or "Bethany men," rather than seeing the whole program educationally. H. O. Pritchard has well said, "Individualism has been our pride. Provincialism has proved our curse. It has been and still is the greatest single obstacle to a great and effective educational program for our people. The world-wide missionary work could not have been built up through a policy of local loyalties and provincial appeals." Education and missions go hand in hand.

Not only should there be cooperation in new fields, but in definitely caring for the colleges already here. Our doorstep is full of deserving babies. Together we must assume the responsibility for their nurture.

Victims of One Hurricane With Factors in Another

Roy L. Brown, Hollywood, Florida; Mrs. H. H. Harmon, Lincoln, Nebraska; Mrs. Roy L. Brown; J. B. Corwin, Missouri, with Endowment Crusade, Board of Education

—W. R. Warren

Old Bethany and Nearby

Richard Bagby, Washington, North Carolina; W. H. Hanna, Pittsburgh, Pennsylvania; Mrs. J. W. Love and Mr. Love, Washington, Pennsylvania

Part of the 428 young people registered at the First Youth Convention, Memphis, Tennessee, November 11-14

"We Must be Choosing, You and I"

The First Youth Convention Challenges and Cheers Us

By BESS ROBBINS WHITE

MANY things happened at Memphis. The International Convention was a prism that reflected a thousand surprising lights and for those with eyes to see there shone with a peculiar gleam the light of youth's awakening to his responsibilities.

Very few in attendance at the great convention were unaware that a Youth Convention was being held, paralleling the larger gathering the first three days. The young people were too much in evidence and snatches of their spirit and the trend of their thinking permeated the atmosphere too thoroughly, even though their meeting place at the First Methodist Church was a full block away, for the older delegates to be oblivious of their presence. And what took place in their sessions and the result of their findings are also generally known, both through the meeting on Saturday night in the auditorium with the convention en masse and the published accounts that have filled our religious journals since. The set-up of the convention, the study groups, the topics discussed, the speakers, the banquet, the march to the auditorium, are all interesting features of the First Youth Convention, but it is not in the province of this gallery-sitter to here repeat them. Rather it is the significance of the meeting, the contribution it will make to the future of the Disciples of Christ, the very fact that such a meeting was held at all, that are the increasingly amazing things to us these two weeks since its benediction was pronounced.

The word "challenge" is rapidly losing its edge from overuse and misuse. It is falling into the same category as the flapper's "cute" and the editor's "outstanding." But if the First Youth Convention was not a challenge, in all the fulness of the word, then its greatest contribution was lost. Problems were discussed, aye, yes, and with an intelligent understanding and saneness that would have put to shame many gatherings of older heads, but these four hundred young people were not unmindful of the fact that these problems have been discussed before, time and again, and they were not thinking that they were going to solve them, nor was anyone expecting it of them. Yet they went at each problem with a zest that was contagious. The popularity of the technical subject of the indigenous church, for instance, was amazing. They thought through the baffling intricacies of law enforcement, too, and if the handling of the Christian unity question was gingerly it was not because they were afraid for themselves to tackle it but were wary enough to realize, it seemed, that their utterances would lose what weight they might have with the older people if they were not phrased cautiously. A clever stroke on the part of the young people, but what a sorry situation made it necessary! Perhaps they are learning already that some things are more expedient than lawful.

IN MANY ways the convention calls to mind the story told of two brothers who had adjoining farms. They quarreled and were as strangers. In bitter years not a word passed between them. Their spirit had been forced upon their children and they were as those who had never seen each other. The story goes:

"In felling the ancient forest they had left a strip of it between the two spaces of sown land. It had helped to keep the families apart. By and by its timber was cut and sold. The houses and barns and fields and workers were then visible from either side of the strong fence between them. Voices rang across the opened border.

"Now, one day, there were two of their sons working near together on opposite sides of the fence. A long time they worked without speaking. Finally, being lonely, one of the boys shook a greeting to the other. That lifted, waving hand was the white flag of the clean heart of youth. It said, 'Let us be friends. Let us work together.' Up went the other boy's hand. Slowly they approached each other and met at the fence. Their hands touched. Then these words:

"'I don't know why you and I should hate each other, do you?'

"'No, I don't. Let's try to make our fathers friendly, too.'

"'I'm afraid that they are too old to learn anything,' said one.

"'But we are not,' said the other. 'The thing we shall try to teach them is not hard to learn—that they are brothers. Then our farms can be thrown together and we can all work together for the good of us all.'

"So the boys went about the new task, and one day it came to pass that the two men were sowing in adjoining fields hard by the fence. As they strode along, their hands scattering the wheat, they carried in their thought the seed of a harvest better than any reaping of the husbandman. And lo! it fell suddenly, for one of them stopped and called in a loud voice:

"'Brother!'

"That word put an end to the long quarrel. The brothers met at the fence and made a breach in it, never closed."

Aside from the ringing challenge the First Youth Convention threw out across the fences of our brotherhood, its most far-reaching value lay in the answer it gave to the perennial question, "What of the future?"

"And the Lord said unto Moses, Behold thy days approach that thou must die: call Joshua." Verily the Disciples of Christ have "called Joshua!" These young people are leaders, and they are thinking soundly and sanely. They see a straight road ahead, leading to a Christ-filled world and based on the Jesus way of life, and side roads of doctrinal dispute and theological controversy hold no lure for them. True, the road is sometimes confusing, the bypaths are so many. But is it necessary, O Disciples of Christ, to send them by a circuitous route, a roundabout way? Is it not in our power to clear the way ahead, to bid them Godspeed on their idealistic journey, and, who knows, maybe follow in their train?

As youth goes singing up the hill,
Proud youth with eager eyes,
Will you be kindly; sunlight shed
To drench in gold the path ahead? . . . . .
Or will you, feeding on the thought
Of some injustice years have brought
Be bruising pebble, sullen gust
Of whirlwind shrouding faith in dust?
Today as youth goes singing by
We must be choosing, you and I,
Who count ourselves so wise!

Education Day

EDUCATION Day—what a glorious opportunity it offers to both minister and church! To the minister—to preach a great sermon on Christian education; to refresh his own mind and heart as to what is going on in the ever enlarging field of education; to become better informed regarding our own colleges, the truly marvelous progress they are making and the encouraging victories they are achieving; to present the claims of the college or colleges of the area in which he happens to be serving; and last but not least to inspire the congregation with the facts regarding what is being accomplished, through common purpose, interest and action by means of the Board of Education, by means of which our people are coming rapidly to the forefront in advancing the sacred cause of Christian education.

To the church—to know more about our educational enterprises; to acquire a better appreciation of their basic worth; to more clearly understand that the cause of Christian education is foundational and that even the local church cannot ultimately go forward without these institutions of learning; to have a deepened interest in the particular Christian college of the area; to plan to send the children of the homes of the church to these colleges of ours; and last but not least, to learn in what practical ways, through church offerings, individual gifts, annuities and bequests the needs of these colleges may be met and how their usefulness to the church and to the world-wide Kingdom of God may be multiplied.

Sectarian Shackles*

Chapter I

Childhood on the Farm

By LIBBIE MILLER TRAVERS

OF ITSELF my life has had nothing in it of interest to others. It has been confined within a circle that could be laid down in the north half of the Mississippi Valley.

A State Normal School, a few years of the Chautauqua Course at its best, a limited attendance at lectures, musicals and good theaters, a fair knowledge of standard literature of the past and a speaking acquaintance with that of the present—these are my educational advantages.

Mrs. Libbie Miller Travers

Socially I have known little of the fashionable world, but I am grateful for the friendship of some of the best people in two or three towns and one city of the Middle West.

No very dazzling record, you see!

Spiritually, however, my experiences have run the gamut from the enthusiasms of a pioneer reform movement to the elusive niceties of New Thought propaganda. I have a conviction that I have learned some things that might be helpful to ordinary souls who, like myself, have had longings in these uncertain times for a firmer spiritual foothold.

I hope I may be pardoned for writing in the first person and seeming to keep myself in the foreground. It is the only way I know to make plain my arrival at my present religious viewpoint.

In one of the best of the northeastern counties of Missouri, there is a narrow strip of rough country lying between two streams, Big Bridge Creek and Little Bridge Creek, so called, doubtless, because the "wish was father to the thought," since in the early days when pioneers were naming the landmarks of the new country there was not a bridge along the whole course of either of them.

On a small farm which was the very garden spot of this despised section "out of which no good could come," I was born.

My parents were industrious, neat and thrifty, and these characteristics were reflected in garden and field, in orchard and strawberry beds, as well as in the barnyard and pastures, where fowl and pigs and sheep and cattle a-plenty spoke of an abundant provision for family needs.

They were of good blood, my parents were, especially my mother, whose family tree shows an unmistakable strain of gentility. I say this not boastfully, but gratefully and respectfully. Two outstanding characteristics are inseparably associated in my mind with my father and mother. They were intensely ambitious for the education of their children and they were "incurably religious."

Theirs was not a religion of the rigid Puritanical type, but something much more crude and compelling—a religion that was begotten and born of the passion for reform and nurtured by the same irresistible impulse.

The Reformation

As indicated in December WORLD CALL, an advance copy of this new book came to the editors of this magazine for review. They found it such a charming story, and such an intimate and accurate picture of the religious conditions through which most of the mature members of our churches have passed, that they at once coveted for all of their readers the pleasure which they had personally enjoyed. The only practical way to realize this purpose was to arrange with The Macmillan Company and Mrs. Travers to run the story as a serial in WORLD CALL, omitting most of the last two chapters, which are not essential to the narrative. WORLD CALL is a magazine of facts. Opinions expressed or implied in the story are given merely as details in a true recital of facts, the author alone being responsible.

Fundamental in the Restoration movement, with which WORLD CALL is identified, is the spirit of the dedication and the concluding paragraph.

Dedication

Somewhere I have seen a book with a dedication that runs something like this: "To my mother, who taught me to love truth, realizing that my truth might not be her truth." This little volume cannot be so dedicated but it is lovingly inscribed to the memory of my mother with the wish that I might live my truth as ardently and loyally and effectively as she lived hers.

Concluding Paragraph

I have no ax to grind, no personal interest to advance, no cult to uphold, and no theory to promulgate. But the belief in the possibility of domination on the part of the realm of the spirit in the affairs of life is so valuable and so important that all who believe in the existence of a spiritual realm as a part of the divine scheme should view it with tolerance and an open mind. Not the kind of tolerance that merely refrains from torture and burning at the stake, but the tolerance that does not try to shackle others with our convictions or to ostracize all who dissent from our standards; and the kind of open-mindedness that enables us to weigh new truth without prejudice and to bid the souls of our fellow pilgrims Godspeed in every spiritual quest.

*Copyright, 1926, The Macmillan Company.

was the elemental atmosphere of my childhood. The word *Restoration* was a happy thought of later years when keener minds made finer discriminations.

I give you my word of honor, I was almost grown and had begun the study of universal history before I knew that the Reformation did not begin in 1809 and that Alexander Campbell was not the first and greatest of the Reformers.

I well remember going home from school one day and telling mother with some surprise that Martin Luther was really a very wise and brave and wonderful man, to which she answered:

"Oh, yes, Luther was all right but he didn't go far enough."

And then she proceeded, for my intrenchment in The Truth, to read me such a discourse on the plan of salvation as few women of any day could advance.

For mother had on the whole armor of God and she wielded the sword of the Spirit valiantly. With it all, though, she did not neglect the breastplate of righteousness, for her Christian virtues shone like the stars. She was kind to every living creature. Even with her flowers, of which she was passionately fond, she was positively tender. Of her as much as of any soul I ever knew, the Master can say: "I was naked and ye clothed me, hungry and ye fed me, sick and in prison and ye ministered unto me."

Many people will remember a period in the Middle West when the tramp was as much a part of the social system as were the lawyer, the doctor, the butcher, the baker and the candle-stick maker. At that time we were living in town and our gate was usually covered with scrawls and notches that were the hallmarks of the vagrant profession, since mother was never deaf to the appeal of the hungry applicant, lest she might sometime turn away an angel, unaware.

We had a lifetime joke on her after a visit of one of her possible "angels." As he was leaving after a hearty meal and a few wholesome remarks from mother regarding his soul's need, she tried to help him by suggesting that he might get work in the country, where, she had read, the crops were suffering from scarcity of harvest hands. Looking at her with an indulgent grin, the man replied:

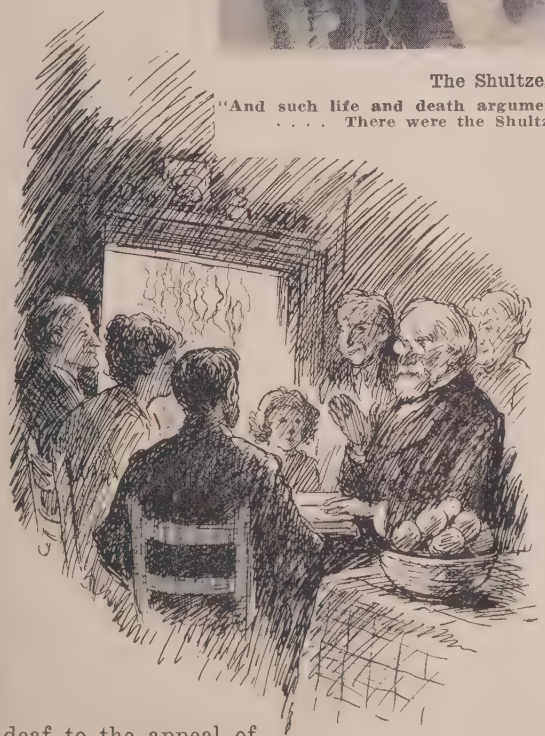
"But madam, you couldn't expect a man that drinks as hard as I do to work in the harvest field!"

Mother, who was an ardent teetotaler, nearly fell dead, but she had a sense of humor, too, and used to laugh as heartily as anyone when the joke was told on her.

At a time and in a locality where there were no nurses and few doctors, my mother was an ever-welcome presence in households where there was sickness. I have sometimes wondered how we managed at home in her absence, but I always recall, on reflection, that she herself did the "managing" by doing her errands of mercy between meals and at night.

The Shultzes—in the 80's

"And such life and death arguments as took place about that fireside . . . . There were the Shultzes, who were Baptists . . . . . "



How many mornings have our bacon and eggs or our waffles and syrup been flavored with details of suffering and death! For dear mother was not wise in the health lore of these modern days and was inclined to talk of the thing uppermost in her mind at the moment. As her children grew older we rebelled at the intrusion of these harrowing pictures at the breakfast table and laughed her out of the habit. We used to tell her that if heaven is a place where mortals are allowed to pursue the activity they most love she was destined to be lost because in heaven there is no sickness or misery to be relieved.

My father, though a firm believer in the old-new doctrines that were sweeping like a prairie fire over many sections of the Mississippi Valley, was of a more quiet nature than my mother and a less aggres-

sive advocate of *The Truth* as he saw it. Moreover, doctrine or no doctrine, he was hopelessly tainted with the Universalism of his Indiana ancestry and to the day of his death he occasionally confided to his intimate friends that his reason, if not his Bible, dictated renunciation of belief in everlasting punishment.

I think it is not egotism, but only a sense of justice, that prompts me to say there was a sincerity and dignity about my parents—yes, and a certain fineness, too—that attracted to our simple home a desirable and worth-while class of friends. Of course our prosperous little farm on the second bottom was the Mecca of the poorer dwellers in the hill country or the overflow lands that surrounded us, but their shrines were the smoke house and cellar and corn-cribs rather than the fireside, and they were never turned away empty. Indeed, I think my father had partially in mind the needs of the community when he put away the winter supplies.

While this close relationship existed with our nearest neighbors, yet we also enjoyed always the happiest association with the better class of Missouri farmers on the prairie lands beyond the bridgeless creeks. For these creeks, you understand, in all but the rainiest seasons, were easily "forded" here and there along their courses.

Many of our visitors were relatives, because several of my mother's large family had come to Missouri from Kentucky (by way of Iowa) and had taken possession of goodly acres on the south side of Little Bridge Creek, while two or three families of my father's relatives had followed him from Indiana and settled a few miles north of Big Bridge Creek.

Religion loomed large on the horizon of all these relatives and several of them followed the lead of my parents and affiliated with the new movement which at that time was winning its converts by thousands in Missouri, as in all the surrounding states. In fact, the impression recorded on my childish mind was that religion was the paramount issue in the lives of all the people who were anybody in our community, and that at the very top of all religions stood "ours."

To be sure, I had a perfectly adorable old uncle who fairly broke my mother's heart by remaining an inveterate "infidel" to the day of his death. But even to him religion was the supreme question, for he read and studied the subject incessantly, and argued about it whenever he could get out of his fields and find an adversary worthy of his wit and sarcasm—and common sense! Science was his idol, just as religion was the butt of his sarcasm and humor. On the corner of the stand beside his big chair lay Wilford Hall's *Problem of Human Life* and Colonel Ingersoll's *Mistakes of Moses,* and it was hard to decide which interested him the more. On the opposite corner of the stand, near a smaller chair, were a thread basket, a Bible, and a bright copy of *The Prince of the House of David.* What could be more suggestive of the line of cleavage in such a family? My aunt had originally come of Calvinistic stock, but she had yielded to the persuasive arguments of my mother and others of the Bryson family and cast her lot with the new reform movement. While she was deeply religious, she was the least contentious soul alive, and was much too deferential to "Mr. Bryson" to antagonize him even in issues that were very dear to her heart. As a consequence, she was usually a passive, though interested, listener in the religious discussions that were of almost daily occurrence in her home.

Our friends and neighbors were not so nearly unanimous as were our relatives in their acceptance of the doctrines and rites of the primitive church, now being newly and ardently set forth. It was often a religious motley that gathered about our big fireplace in winter or under the shade trees in our pasture for Sunday basket meetings in summer.

The least shiftless and indigent of our Bridge Creekers were Catholic and went to mass in the county seat town five or six miles away, but it is my recollection that the intercourse between them and our own family was uniformly cordial and neighborly. I remember a very pleasant visit paid us by one such man—a man with the tell-tale name of Micky Moran—after we went to live in a school town in the adjoining county, and I can feel now the awe that came into my young heart when he told us with evident pride and satisfaction that his son had become a priest and his two daughters had entered a convent—in Texas, I think it was.

Not a few of the dwellers in the hills were Baptists, and with the aid of the more "well-to-do" Baptists farther up the creeks they had built a large log

(*Continued on page* 55.)

I Had a Friend

In Memory of William Prince Aylsworth

By ALICE GADD HARMON

W. P. Aylsworth

I WAS just one month past seventeen years of age when my parents first placed me under the care of W. P. Aylsworth, then president of Fairfield College at Fairfield, Nebraska. Dr. and Mrs. Aylsworth were almost young then and with their two small children made an immediate impression upon me by the very atmosphere of their beautiful lives.

I was the first student of Cotner College, at least I paid the first registration fee. I was also a member of the first graduating class. Dr. Aylsworth was the first president of the new college. For four years at Cotner I learned from him, tormented him, tried him, loved him. Upon graduation he married me to the boy of my choice with fear and grave misgivings for the boy. We fellowshiped with him two more years while Mr. Harmon was associated with the college and the church. Through the years we lived in the north we kept in touch by correspondence. We labored with him the six years Mr. Harmon was president of Cotner. Therefore, from what I feel is a full knowledge, I joy to pay tribute to him now gone.

I believe Dr. Aylsworth to have been a genuine Christian. He had an unlimited faith in God the Father and in his Christ. He so strongly believed that it was impossible to doubt in his presence. He so nobly lived that reverence for Christ made impossible all irreverence after having been in his classes. He was so pure the most impure desired to become like him after having had contact with him. He was so forgiving that the penitent understood the Savior, and so approachable one feared not to use him as a "Father Confessor." I frequently recall an experience I had with a young girl who had been in school only part of a semester. I had been utterly unable to do anything with her deliberate misconduct. As a last attempt to keep her in school I decided to send her in to Dr. Aylsworth. When I told her of my decision she said to me. "Is Dr. Aylsworth that old guy I see around the halls?" With an inward smile I said he was and sent her to him. Two hours later she came to me and with many sobs said, "Mrs. Harmon, he isn't an 'old guy,' he is a Christian gentleman. I love him. I will never be bad again." And she wasn't. She was right. Dr. Aylsworth was a Christian gentleman.

His Christian greatness was made patent in his humility. He was a humble man. To me Samuel is the greatest of all Bible characters excepting the Christ himself. He was a capable leader, chosen of God, without fault, with just decisions and judgments and extraordinary ability. Yet he was set aside for others often not so capable and with love, helpfulness and with no bitterness he gave way to those placed above him.

Presidents for Cotner College have come, failed or succeeded, and passed on, but between the going of one and the coming of another Dr. Aylsworth always assumed control and bore the heavy burdens of the executive, and then, with a glad hand of welcome, greeted the incoming president and quietly assumed the cares of his own department. He was the wise counselor, the restraining hand, the encouraging voice, the hope, the cheer and the "Cotner Spirit" for all those who ruled in authority.

DR. AYLSWORTH was a scholar. He thought philosophically and scientifically but with such an accurate historic background that he never lost his poise. He was a constant student and a progressive thinker but keen enough to discern major truths, to weigh evidences, estimate values, correlate facts and draw logical conclusions. Thus he never became an extremist. He stressed essentials, presented all sides of all questions, and then exhorted his students to avoid prejudices, strivings and tangents in making their decision. He was such a scholar as got his wisdom from above.

He was an interesting talker. The little twitch of his leg, the little catch in his speech and the merry twinkle of his eye added a grace and charm all his own. His illustrations were apt and linger in the mind as truths not to be forgotten. He was witty, full of mirth and loved a laugh. He also wrote clearly and beautifully. The very sweetness of his soul expressed itself in his clear thought and pure diction.

Dr. Aylsworth had a marvelous and sympathetic understanding of youth. They knew him to be interested in their longings, their strivings, their doubts and their dreams. He seemed to know their temptations and their capabilities. He helped in their student labors and in their financial struggles and in their love affairs. How many of them he has married! Every student felt free to ask advice upon any problem. Yet I never recall that he ever made a single decision for me when I went to him for counsel, and I went often, but some way I never left him without having come to some definite conclusion which was always constructive. He not only understood but he understood lovingly.

He was a "Home Body." And well he could be for

no less of value to the young student is his wife. Her faithfulness and devotion and womanliness is only another tribute to this man who loved so wisely.

And now he is gone! Not dead, for he cannot die; he is a living vital spirit to everyone with whom he came in contact. His soul will go on and on in those whom he has fathered. He has produced many of the leaders of the leaders of our brotherhood. "He is an Aylsworth man" is a mark of distinction. His students think after his methods, see visions made plain by him, live lives of service directed by his teachings.

When my mother died our small five-year-old daughter prayed, "Please, God, take care of Grandmother's body in the ground and see that she has a good time in heaven." So may it be with our friend. May his body so cruelly killed rest in peace until the great resurrection day and may he enjoy the fullness of the glory of his heavenly home until we shall be with him again.

The Evolution of Eureka

Being the first of a series of articles on the early history of our colleges

By B. J. RADFORD

IN THE summer of 1848, twenty-two years after the first settlements were made at Walnut Grove (now Eureka, Woodford County, Illinois), A. S. Fisher, who had been attending Bethany College, came to the neighborhood seeking a place to teach. A frame church had been built in the woods near the present site of Eureka College, and the congregation was holding regular services, gratuitous preaching being furnished by William Davenport, Henry D. Palmer, John T. Jones and an occasional visitor. Most of the settlers at that time were from Kentucky and Southern Indiana, and the leaders in the community were members of the Christian church. A half-dozen of these, not satisfied with the short-term schools of the past, after an interview with Mr. Fisher, contracted with him for a year's session, beginning in September. A frame schoolhouse, sixteen feet square, was moved to a site near the meeting house and properly renovated. There, on Monday, September 11, the school opened. I was present and have a vivid memory-picture of the young teacher; tall, dignified, attractive, clad in a new suit of Kentucky jeans.

Having secured a high-grade teacher, the leaders notified the surrounding settlements, inviting their young people to the improved institution. So many came that the little room was inadequate, and in the vacation of 1849 an addition, twenty-four by sixteen feet, was built. At the September opening there were students present from Mackinaw, Washington, Crow Creek and other points, to attend the Walnut Grove Female Seminary. Mr. Fisher was principal and Miss Susan, daughter of John T. Jones, was assistant in the newly-named institution. The increased attendance made it evident that the enlarged building would soon be crowded. Soon after the session began a public meeting was called at which steps were taken to erect a new building. It was to be of brick, thirty by forty feet and two stories high—the eighth wonder of the world to us pioneer children.

This building was completed during the next year and in January, 1851, what had been renamed Walnut Grove Academy took possession. While occupying this building the school became Eureka College under charter by the state legislature, February 6, 1855. In 1857 the oldest of the present college buildings, the three-story brick, now the library and administration building, was completed.

It is indicative of the religious atmosphere of Walnut Grove in those days that three of the girls who attended the academy became the founders of the Christian Woman's Board of Missions. They were Caroline Neville, later Mrs. Pearre, Elmira Dickinson and Nancy Ledgerwood, later Mrs. Burgess. It is also indicative of the religious and cultural atmosphere that within thirty years of the first settlement the pioneers had founded an institution that has given to the world eleven college presidents, scores of professors, hundreds of preachers, and missionaries to all foreign fields.

Eureka's oldest building, erected in 1857, now used as the administration building and library

With Hoops of Steel

Strengthening the tie between the university church and the students in its shadow

By MAY GRIGGS VAN VOORHIS

Mrs. Van Voorhis is the wife of the pastor at Morgantown, the seat of the University of West Virginia, and has had notable success in working among university students

NOT long ago, in a delightful pilgrimage to our family dentist, a live nerve was discovered perilously near the surface. "You will have to kill that nerve before you will dare to fill the tooth," I said. "O, no," he replied calmly, "we never kill nerves any more if they can possibly be saved. The Lord put that live nerve there, and we feel that it is far better for the tooth than a dead one. If we can treat the nerve and preserve it, we must do so."

I have thought of this experience many times as a symbol of our whole attitude toward life today, and particularly, toward the rising generation. We no longer repress, dominate, browbeat our growing boys and girls, we believe in development and freedom. The result is, that we are bringing to maturity a generation remarkably vigorous, forceful and vital, a generation that is ever ready to speak for itself. This is a great forward step, provided we of the maturer generation prove as skillful in treating the live nerve as we are foresighted in permitting life and freedom. License is not true liberty, and abundant life, inexperienced and unguided, is often a serious menace both to itself and to others.

The church of today has an unparalleled opportunity in developing and guiding into true and worthy expression the vigorous young life by which it is surrounded, nay overwhelmed. This training must begin far back in baby days and continue through the years; the church has large responsibility for the four vital years of college life. Those who received adequate religious training through the important years of childhood and early youth, those who have already accepted Jesus Christ as Savior and Lord, need help and teaching that religion may not become stagnant and lifeless, but may keep splendid, sturdy pace with other things. Above all, they need opportunity for rich expression of religious conviction in life and service, for "where thy treasure is, there will thy heart be also." In those who go out to college life without that living contact with Jesus Christ, the church in a college town is facing its last great opportunity to save those lives for the Son of God. For small, indeed, is the percentage of those who become Christians in the later twenties, and only one in a thousand after thirty!

Hiram College student teachers in the Hiram Sunday School, Hiram, Ohio

The advantages of our own church colleges are great. Many come joyously to the Alma Mater of father or mother or pastor, and find themselves linked, from the very beginning, with the famous history of the class of '96 '05 or '10. Some are clearly *sent*, with a bit of reluctance on their own part; but they seldom fail to be won by the spirit and fellowship which the real church college affords. One dominant purpose in the choice of this college is religious: our parents wish their boys and girls to come in touch with our people, our work and our plea. Many of the professors, though carefully chosen for their thorough preparation and intellectual ability, have a distinct religious purpose in their work. Missionaries and other leaders visit our church schools frequently. The church college is often situated in some small town where social and religious interests may be centralized and unified. The church that serves one of our good Christian colleges finds itself at once in league with other strong and helpful religious forces.

There are several adequate reasons, however, why some of our boys and girls must choose the state university. Chief among these is the need for intensive preparation along the line of some definite calling. Not all young people choose the university because they are indifferent to religious affairs; nor do their parents send them because they are disloyal to the faith. Neither are boys and girls deprived of all re-

ligious influence in university life. We are happily aware of how many university professors are distinctly Christian in their spirit and are ready and eager to cooperate with the church.

Still, the fact remains that a school where Protestants, Jews, Catholics and unbelievers all mingle in daily contact, and where each one has a right to equal consideration and expression, cannot fully meet the religious needs of our young people. We did not expect the high school to do it in the years of their earlier training. The church that ministers to the students in a university center has a vital opportunity and an overwhelming obligation. What are some of the difficulties which we, who are striving to meet the religious needs of your boys and girls in university life, are compelled to face?

Our first great handicap is the difficulty of finding your boys and girls at all! A university office is an intensely busy place, with many complicated interests, and one cannot always secure, from this source, the names of students who give our church the preference. Even when such a list is finally obtained, it generally includes only the boys and girls who are themselves members of the church, leaving out that vitally important group from our church homes who have not become identified with the church. Though we may be lucky enough to secure an adequate list of your young people a few weeks after school opens, we have missed the opportunity of reaching them during the first confused days of university life, when associations are not yet formed and the touch of a friendly hand may mean a great deal.

Pastors, who follow your young people with such eager interest back to the old Alma Mater, do you follow them with the same solicitude into the stirring university centers? Do you send a careful list of them to the university pastor, if there be one, or to the pastor of the local church? Do you send this list far enough ahead of time that we may meet and greet them the very day of their arrival? Parents, do you take the same interest in finding a church home for your boys and girls that you do in finding them a suitable boarding place? Do you tell us where to find them? And do you do this at the very beginning, when hearts are tender and home ties are strong? Some letters of this kind we have received and their value is far greater than words can express; but if every pastor and every parent in our churches would make this an unfailing practice, the power of the university church would be greatly increased in the lives of your own young people. Grateful mention must here be made of the goodly number of young people who seek out their own church home, even visiting the pastor as a personal friend, and who enter into the church life with such cordiality and earnestness that we are certain, not only of their permanent presence, but of their loyal help in reaching others.

Our second difficulty lies in the tendency of many university students to wander from church to church. Scattered, as they are, in private homes, boarding places, fraternity and sorority houses, it is easy for them to saunter out together on Sunday morning, asking, "Where shall we go today?" The decision is generally for the church which the crowd or the special attraction of the day may suggest. Several students have said frankly that they feel it to be a part of their university training to go from church to church and so to gain a "broadened religious experience." These young people forget that if all students followed such a course, there would be no student classes or young people's societies, built out of loyal effort; they forget, too, that true religious experience comes, not through selfish getting, but through service. Let us begin early in the lives of our young people to teach them that church loyalty is a sacred thing, more vital than mere entertainment or the whim of the social bunch. To encourage such loyalty, many student churches follow the student membership plan. We do not ask our young people to bring their letters from their home church, but we do ask them to come forward and receive the hand of fellowship, pledging themselves to loyalty to their own church during their university days. This step is good for the youth who takes it, inspires other students, and benefits the church.

Our third difficulty is found in the complex life of the student. Saturday evening parties, week-end football games in other places, Sunday evening teas and Sunday study sadly interfere with regular church attendance. Not all these conflicts are avoidable, but we ask the Christian home to help the church in honoring God's work upon his holy day. Intellectual difficulties have been far less than I anticipated. It is not honest doubt, but preoccupation, which is the most serious foe to the church in a university town.

WHEN our boys and girls have overcome these difficulties, we find them very noble and real in their Christian life. Whenever the matter of lesson course has come up in our class, the young people are unanimous for some definite course in the Bible. "We can study sociology and ethics up at the university," they say. "We discuss campus problems there, too. When we come here, we want to study the Bible."

The more these students work in the church, the more they love it. When we see them leading in class activities and Endeavor programs, planning class suppers and socials for outsiders, playing on church basketball teams, singing in the choir, playing in the orchestra, doing personal work, planning special evening programs with the pastor and doing many other things in the name of the church, we realize what a power the church of the future will have at its disposal; and we say, in the words of a loyal friend of young people, "Thank God for the privilege of drinking at the beautiful fountain of youth!"

In Retrospect and Prospect

With the Men Who Head Our Colleges

Transylvania and The College of the Bible

THE outstanding achievement in Transylvania College in recent years has been her bringing to a successful conclusion her campaign for increased endowment.

The total assets of the campaign in all kinds of paper amounted to $1,042,684.17. Some of this is in long time paper and over coming years will continually underwrite the college.

There was sufficient paid in on last June 30 to enable the college to liquidate her entire indebtedness of one hundred and seventy-five thousand dollars and add a quarter of a million to her permanent endowment.

This does not mean that Transylvania is adequately underwritten. With this campaign completed, her annual expense budget is still about $12,000 more than her income. An additional quarter of a million endowment is needed. The acquiring of this money will be the next financial move of the college.

Another outstanding achievement in which both Transylvania and The College of the Bible share is the building of their program of integrated curriculum and integrated administration. This program was submitted to the leading educational technicians in this country. They unhesitatingly pronounced it the most up-to-date program among American colleges.

The College of the Bible recently won the suit of a contested will to which all parties accepted the decree of the court for final settlement that will give The College of the Bible between eighty and one hundred thousand dollars of additional endowment.

The increased endowments the past year to Transylvania and The College of the Bible have enabled both institutions to increase faculty salaries to the point of all demands fixed by the standards of the Southern Association of Colleges.

In the past three years the student body of Transylvania College has been increased forty per cent. Transylvania is fast approaching her capacity based upon necessary endowment per hundred of student body.

A. D. HARMON, PRESIDENT.

Hiram College

AFTER a long hard drive the Seventy-fifth Anniversary Campaign, with the help of the crusaders from the department of endowments of the Board of Education, was brought to a total in new money and new pledges of more than $1,200,000. Additional substantial sums were written in estate notes and bequests. Following upon the New Hiram Campaign for $600,000 concluded in 1920, this was a gratifying achievement.

Already the cash received from this campaign, including the gift of $200,000 from the General Education Board, has increased our permanent endowment fund to more than one and one-third millions of dollars. Of this the income of more than $1,000,000 is available for our current expense budget.

Another result of the campaign was the adoption, at the last annual meeting of the Board of Trustees, of a balanced budget. For the first time in many years our estimated income for the current fiscal year equalled our estimated expenses. This was possible however only by a rigid limitation of operating cost which cannot be long continued without limiting both our growth and our educational progress.

The third and most conspicuous result of the campaign is yet to be realized upon the payment of outstanding pledges. For many years all friends of the college have deplored the lack of adequate room and equipment for laboratory work in natural sciences and for physical education. Preliminary plans have been drawn for a laboratory building of approved design and for a standard gymnasium conveniently appointed. These plans are being subjected to thorough study and revision. It is expected that contracts for both these buildings will be let in the early spring. This will make imperative the prompt payment of all campaign pledges.

In keeping with the material advance which increased resources have made possible the faculty and trustees are devoting themselves to a restudy of educational theory and practice in the field of higher education. Their first objective is the rebuilding of the curriculum.

The department of promotion is being developed to insure effective and economical cultivation of the Hiram territory for the personal selection of students and for regular financial support. With intelligent care the college is seeking to enroll those applicants who are prepared to profit most by the training Hiram offers.

These are a few only of the objectives in our new seven year program which will put Hiram in the front rank among the smaller Christian colleges of America.

MINER LEE BATES, PRESIDENT.

Christian College

ANY statement of the achievements of Christian College that fails to take into account the student body and the spirit that animates its undertakings would fall short of its purpose and leave out the very heart of college life—the students themselves.

For financial reasons, Christian has not attempted any recent building projects or carried out any big program of expansion in a material sense. Lack of funds at hand prevents the erection of new buildings which are much needed to provide for enlarging departments.

However, stately halls and imposing structures are not all that go toward the making of a college any more than "high battlements" or "labored mounds" can make a state. What makes Christian College worthy of the name is the young women graduates that go out from its portals, year after year, reflecting in their lives the ideals of their Alma Mater.

Ideals gained in college depend much upon the right channels of self-expression offered to students during their college career. It has been the aim of Christian College to cooperate with the students in perfecting a college community where every girl may develop the fourfold life, growing into her best intellectually, physically, socially and spiritually. The consciousness of this growth through a student program of cultural activities has been one of the gratifying encouragements of the present administration.

Christian's program of self-development worked out and directed entirely by students includes ten major organizations that meet twice a month to discuss questions of nation-wide interest to college students.

A definite and sincere religious program is carried on at Christian both on and off the campus. At present every church in Columbia is represented by an organized group in the college. These are affiliated with the various churches in every youth movement for the advancement of Christian service. The Y. W. C. A. has an almost one hundred per cent active membership. During the week of prayer, early morning services conducted by young women leaders averaged an attendance of two-thirds of the student body.

SPOKANE UNIVERSITY

With the celebration of the Diamond Jubilee last June, Christian passed the third quarter of an enviable record of college history into a new era of possibility and promise. With 1927 she starts on her last lap toward the hundred year mark.

Christian has a picturesque setting. Its physical features leave nothing to be desired. It has a loyal clientele, a devoted faculty, and an earnest student body. An endowment sufficient to meet the demands of the North Central Association of Colleges and allow for expansion and growth would place this oldest of Missouri colleges for women in the front ranks of the Christian brotherhood.

EDGAR D. LEE, PRESIDENT.

Atlantic Christian College

TWO significant things occurred in the progress of Atlantic Christian College at Wilson, North Carolina last year. The first of these was a successful campaign conducted in Wilson for additional buildings and equipment, and the second was a survey by F. W. Reeves of the college and its relation to the whole field of higher education in North Carolina and in relation to its church constituency.

The findings of the survey showed: (1) that Atlantic Christian College is rendering a service to the whole cause of higher education in the area where it is situated; (2) that it has been of real service in building up the churches in North Carolina and that it is strategically located to serve these churches; (3) that a more adequate financial program would be necessary if the college is to continue its service to the state and the churches of North Carolina; and (4) that it was going to be exceedingly difficult to secure the funds from a group as small as that which composes our church in this area.

The facts thus revealed were carefully studied over and presented to a called meeting of the North Carolina State Convention last March and it was unanimously determined to attempt to raise the necessary $300,000. A joint committee of the convention and the board of trustees of the college was entrusted with the task of carrying out the wishes of the convention. This committee has called the department of endowment of the Board of Education to put on a crusade beginning January 14, 1927.

On the outcome of this crusade the life of Atlantic Christian College depends. The college has been operated at a loss every year since it became a standard college. This accruing deficit alone renders the crusade absolutely essential, to say nothing of the increased demands that are being made for better equipment and for broadening the course of study.

While the energies and thought of all our people have been bent toward this supreme effort to insure continued life of the college and to give it a more adequate financial backing, the routine work of the college has gone on and it too has furnished cause for rejoicing. Early this year the college received on the annuity plan property valued at $50,000, which is the largest gift ever made to the college in its history. In May there was graduated from the college a class of eighteen young men and women, the equal in size of any previous class. During the summer the Masons of North Carolina made an addition to their loan fund at the college, bringing the fund for loans to worthy students to nearly seventeen hundred dollars. It is a matter of pride to the college that no student has ever refused to repay loans made from the fund and only a few have been tardy in repaying.

The opening of the college in September was the best in its history. The total enrollment this year will be about twenty-five per cent above last year. The increased attendance applies also to the number of students who are preparing for full-time Christian service.

The future plan of the college, contingent on the satisfactory completion of the crusade include: (1) the erection of sufficient buildings to allow for a further increase in size of the student body; (2) the securing of an endowment which will entitle the college to membership in the Southern Association of Colleges and Secondary Schools; (3) the strengthening of the Bible department for the more complete training of a ministry for our churches in the Carolinas.

H. S. HILLY, PRESIDENT.

Bible College of Missouri

YOU ask for our victories and achievements; for our problems and needs; and for our plans. They may be summed up as follows:

Achievements: 1. Our enrollment for last year was the biggest in our history—548. It is a good ten per cent bigger this year than it was last year at this time.

2. The University of Missouri has granted further credits for work done in the Bible College of Missouri.

3. A curriculum has been worked out whereby university students may have major and minor privileges in the Bible College of Missouri.

4. Bible College courses have been listed in the University of Missouri catalogue since May, 1925; they have been included in the University Student Schedule since January, 1926.

Problems: 1. The immediate problem is that of money adequate to do our best as we face our growing opportunities.

We need more money for adding more books to our library; we need money adequate for acquainting people with our work; we need an enlargement of our faculty.

The Reeves survey found that we need an auditorium which will seat as many as 1,500 people; we have no place where we can seat more than 120.

2. We need that our natural constituency be awakened to our opportunities and needs, in order that they may give us both the moral and financial support requisite for our work.

Plans: 1. To increase our teaching program, and to intensify our personal attention to the students of the University of Missouri as rapidly as our resources will permit.

2. To employ and keep employed a field representative to acquaint folk with our needs and opportunities, and to secure the moral and material support requisite for our task. Until within the last eighteen months the Bible College has not had a field representative for fifteen years.

G. D. EDWARDS, PRESIDENT.

Eureka College

THE early friends of Eureka College were loyal, but they had an ardent desire to keep the college both orthodox and humble. Therefore, they kept it poor. For the first seventy years the total productive endowment that had been given amounted to less than $200,000. Then came the offer from the General Education Board of $135,000, provided the college raised $265,000 and paid up all its debts. Under the leadership of President L. O. Lehman, and at his death under the direction of H. O. Pritchard, this amount was raised, the debts were paid, and $400,000 new endowment was added to the fund. Since that time, through released annuities and wills, $50,000 more has been added, making the total productive endowment at the present time about $650,000.

This is not sufficient to take care of the needs of a growing, up-to-date college like Eureka. The Illinois Crusade is now under way; and out of Eureka's share of that campaign it is hoped that the first million in endowment will be reached by 1930.

The standing of the college is the best in its history. It is a class A college, so ranked by the University of Illinois. It is a member of the North Central Association of Colleges and Secondary Schools, and in November, just passed, it was admitted into membership in the Association of American Universities.

The board of trustees has authorized the president to seek the services of a landscape architect who has had experience in

building campus plans. Tentative plans are already under way, and before long Eureka College will have a "campus plan" projecting the future of the college for the next twenty-five or fifty years. Thus it will be seen that while Eureka College has had a glorious past, the trustees feel that its greatest days are still ahead of it.

A great host of young men who are preachers of the gospel have gone out from Eureka College, not only in Illinois and America, but to the ends of the world. However, the number of ministerial students in the college now is larger than at any time since the Great War. Most of them are high-grade young men, with the possibilities of making strong and useful ministers. Two of the faculty members are giving their entire time to the development of the Bible department and religious education.

BERT WILSON, PRESIDENT.

The Illinois Disciples' Foundation

THE Illinois Disciples' Foundation is the agency created by the Christian churches of the state of Illinois through which to care for their responsibility at the state university at Champaign-Urbana. The story of its inception and development is filled with the charm of sacrificial love and toil, and with the romance of the adventure of faith in an alluring but untried field.

The general plan of work of the Illinois Disciples' Foundation is built about the young people's cabinet. Our objective is not to do work *for* the young people, but to work *with* the young people, providing for them suitable leadership, that they may be encouraged to do the work themselves. The young people's cabinet goes on a two-day retreat each year the week preceding registration. Each cabinet committee chairman brings to the conference a suggested plan of activity for his committee. All these plans are correlated and a unified program adopted which serves as a general working basis for the year. Programs are outlined for all social and religious activities, school of missions, life service group, Bible school, Christian Endeavor society, and for the church work in general.

This year there are more students from Christian church homes at the university than ever before. During the entire year we shall number over twelve hundred Christian church youth.

To place the work of the Disciples of Christ at "Illinois" on a basis in proportion to the need will require ultimately the investment in buildings, equipment and endowment of at least $1,000,000.00. The $425,000.00 anticipated as the foundation's share from the present joint crusade with Eureka College will enable us to make a modest start toward our goal.

STEPHEN E. FISHER, PRESIDENT.

Texas Christian University

TEXAS CHRISTIAN UNIVERSITY as a great educational force in our brotherhood is both history and prophecy. For more than fifty golden years it has been enriching the life of our great southwest. It has touched the lives of over ten thousand young men and women. Only the future will reveal its true place in the social, economic and spiritual life of our imperial commonwealth.

Texas Christian University has total assets valued at $5,423,067.97. It has a student body approximating 1,400 from seventeen states and two foreign countries. It has a highly cosmopolitan faculty of seventy-five mature people trained in the best universities in America and Europe. The academic standards of the institution are high and accepted everywhere. Its teaching and ideals are avowedly Christian. The student spirit is democratic and wholesome. An atmosphere of culture and refinement prevails on the campus, in the residence halls and in the classroom. During this last six months the science laboratories have been reconstructed and enlarged. The residence halls have been thoroughly overhauled. The curriculum has been readjusted and the graduate school greatly strengthened. A beautiful electric fountain and appropriate statuary is being erected at a cost of $20,000 to the memory of our benefactor, Mrs. Mary Couts Burnett. A church costing $150,000 has been projected and the plans are being perfected. During this year also a number of men of ability have been added to the faculty and administration.

Surely this problem of our modern education has become a very exciting one. An old Negro declared not long since in my presence, "This thing of education am become the palladium of our liberties and de pandemonium of our civilization." Perhaps it is not quite so bad as he suggests, but there is much illusion in our educational programs, and with 200,000 young men and women who are disposed to worship their own prophets and erect their own standards, turned loose on the main streets of our American college life, it is time for the woolly-witted professors and the sermon-soaked pagans of the pews of our great brotherhood to awaken to the realization of what it is all about.

EDWARD MCSHANE WAITS, PRESIDENT.

Drake University

WE HAVE much to be thankful for as we launch out upon the work of the new year at Drake University, and it is no exaggeration to state that we face the future with a feeling of optimism and confidence, knowing full well that every member of the brotherhood recognizes increasingly the importance and value of Christian education and, as a result, we have the unprecedented support and cooperation of all.

In enrollment, the present school year undoubtedly will surpass any other in the forty-four years' history of Drake University. At least the first semester enrollment gives promise of guaranteeing such a record. In friendship, loyalty and real college spirit, the trustees, faculty, student body and alumni are united as never before.

A number of new improvements, now completed or nearing completion, will permit the university to serve its student body in the future as never before.

Important among these is the new religious education building of the University Church of Christ, adjoining the campus. Facilities of this fine structure will be open to students of Drake, and its erection insures an even closer union between the university and the church than has existed in the past.

With the completion of the new field house, adjoining the new stadium, Drake will have one of the finest athletic plants in the middle west, and one in keeping with the importance of the annual Drake relay meet and the high position Drake teams have maintained in recent years among their Missouri Valley Conference rivals.

During the past year the university's million dollar endowment goal was successfully achieved, our endowment fund at this time showing pledges to the amount of $759,758.91, including the $150,000 promised by the General Education Board.

So far we have dwelt mainly on things material. I am happy to report, as of more vital significance even, that the spiritual life of the university this year is in healthy, robust condition. The majority of our students attend church regularly. The Y. M. C. A. and Y. W. C. A. organizations are most active and wield a wide influence in campus affairs. The College of the Bible has a fine enrollment of serious young men and women who are preparing themselves for the Christian ministry or for work in the missionary fields.

Our problem of the immediate future is to provide buildings, equipment and dormitories adequate to care for our constantly growing student body, to better serve our clientele. However, we face this situation calmly, knowing that such needs will be taken care of from year to year through the foresight and generosity of members of the brotherhood, alumni and friends of the university.

DANIEL W. MOREHOUSE, PRESIDENT.

Indiana School of Religion

INDIANA SCHOOL OF RELIGION, adjacent to Indiana University, Bloomington, Indiana, opened its seventeenth year with the largest matriculation in its history. Ninety-seven students from the University enrolled in the courses of the School of Religion. Two additional teachers are on the faculty this year.

The program of the school has become quite clearly defined. Indiana University is a state university and will enroll more than five thousand students this year. Its state relation eliminates religion from its program. Indiana School of Religion is attempting to carry on the religious work that would be provided by the university if it were a church school; that is, Biblical and religious instruction, chapel services, and the stimulation of the religious life and activities of the students. Biblical and religious courses are the major present work of the school.

Plans are being developed for a more vigorous and comprehensive financial promotion of the school. It is entirely without endowment and from its foundation in 1910 has depended wholly upon offerings from churches and individuals for its support. An effort will be made to increase gifts to the annual budget so as not only to provide for the present program but plans of expansion. Funds for an adequate School of Religion Hall and endowment will be sought. Quite a number of friends have recently included the school in their wills and others made annuity gifts. The school has a charter of wide powers which makes it in reality an Indiana foundation for biblical and religious instruction and the promotion of religious education in the state.

J. C. TODD, DEAN.

Cotner College

THE most important recent achievement affecting the future of Cotner College is the completion of the million dollar crusade goal. The organization and launching of the Regional Promotional Organization promises great things for future field support. We feel that this plan will prove far superior to previous field promotion efforts. The college spent during the summer about $15,000 on repairs and improvements on campus and buildings which has greatly facilitated our educational program. The academic standing of the faculty has been very greatly improved by the eight new members added this year. Dean Breece has the hearty support of every member of the faculty. A new plan of student control has been introduced placing the student on his own honor and allowing him the utmost freedom which he is responsible to maintain by a high level of conduct and academic attainments. The work of the student body and the atmosphere of the institution are of real college quality. Both student body and faculty are very happy in their work.

Cotner has three objectives before it which it hopes to achieve at once. In the first place it is bent upon completing the present school year without a deficit. If, with the improved character of the work this year, we are able to do this it will certainly be prophetic of a new day. In the second place we hope to discover added current resources for next year to make some much needed increases in salaries and to further complete the repair and improvements of our present physical plant. This is necessary if our program keeps pace with the educational demands with which every new year confronts us. We cannot lag behind in these matters without loss of influence and without damage to the youth for whom we are accepting responsibility. In the third place we must secure membership in the North-Central Association of Colleges and Universities. We hope to make application in January, 1927. Special good fortune may make it possible for us to be admitted in 1927. If not, we certainly will be ready for membership by January, 1928. If Cotner can realize these three objectives in the months just ahead of us her friends will have abundant reasons to rejoice.

J. B. WELDON, PRESIDENT.

Lynchburg College

ON OCTOBER 22 one of the greatest days in the history of Lynchburg College was experienced. On this annual Visitation Day representatives from all over the Chesapeake Area were present—ministers, laymen, laywomen. All of the many who came received great inspiration and returned to their respective homes and churches with a new faith in Christian education, a strong spirit of loyalty to the college, and a sincere determination to do their part in promoting its work.

The program had as its objective the presentation of facts about the college and the attitudes of various groups and organizations toward its work, so that the visitors might know the school better, and have a more thorough understanding of its ideals, aims and accomplishments.

On this day plans were laid for completing the Endowment Crusade for $750,000 by December 31. At the present writing, about $110,000 of this total remains to be raised.

During the campaign one memorial chair has been endowed, and the funds for two more chairs are practically assured. Eleven scholarships have also been added. The people of Lynchburg and vicinity have subscribed about one-fourth of the total sought in the campaign.

Last June the largest class in the history of the institution graduated. It numbered forty members.

During the past year, much progress was made in building a faculty of high grade. Of the full-time members of the present faculty group (not including special departments), thirty-eight per cent now hold the Ph.D. degree or its equivalent. All the rest hold the Master's degree or its equivalent.

A curriculum committee is actively at work, with the help of experts from the outside, recasting the academic program of the college.

Recently Lynchburg debating teams won both sides of a double debate with the University of Richmond. The football team has returned victor from all games played with schools of our own class, and made a good record in games with the universites.

All major programs now look towards the rounding out of the first twenty-five years of history in June, 1928. By that time, with the anticipated approval of the Southern Association of Colleges, with $500,000 endowment, debt entirely removed, and a splendid new home for the president erected by the alumni, in addition to past victories, Lynchburg College will be in a position to celebrate as no other college among the Disciples of Christ has ever celebrated on a silver anniversary.

J. T. T. HUNDLEY, PRESIDENT.

Drury School of the Bible

THE School of the Bible at Drury College continues to grow. More than two hundred students are taking courses in religion this semester. The student body at Drury College numbers approximately five hundred, and all of them before graduation must have taken at least three hours in the School of the Bible. Most students elect additional hours.

Since the School of the Bible operates as an integral part of the college with which it is associated, any good thing which comes to the college serves the Bible school as well. Drury has just finished three fine new buildings: a dormitory for women, a music hall and a library building.

A selective system of admitting students is being perfected. Consequently a higher type of student is coming to Drury. In addition to the better quality the number of students is increasing yearly.

If the School of the Bible keeps pace with the rapid development of the college it must increase its resources. At present there is but one full-time teacher of religion and one assistant. The endowment is by no means adequate.

At least three thousand students come to the various schools in Springfield each year. The School of the Bible is the only standard school of religion in southern Missouri. The Disciples of Christ have a rare opportunity of building up a great institution which is so much needed in this developing section. There are probably more pastorless churches in the Ozark region than in any other area of like size anywhere in America. The School of the Bible is the logical source of ministerial supply for these churches. Already many fine pastors have gone out from Drury, but a greater supply is needed.

In location and affiliation Drury School of the Bible is exceedingly fortunate. Its opportunities in the future are almost limitless. If only adequate financial backing may be forthcoming its service will be far-reaching indeed.

CARL B. SWIFT, DEAN.

California Christian College

THE growth of California Christian College, both in point of student enrollment and equipment, has probably surpassed that of any of our other brotherhood colleges for the short period of its existence. Founded in 1920 with a student enrollment of eight and a faculty of two, the college now has a student body numbering 257 and a faculty of fourteen. Two new professors were added to the teaching staff this year. During the five years of location on the present campus the college has grown at the rate of one building each year.

Sunday, November 14, witnessed the laying of the cornerstone of the new liberal arts building. This has been a dire necessity for years, as we have been handicapped greatly by lack of classroom facilities. We expect to dedicate this building early in the new year, and at the present time are paying every cent due as we build.

Financially we are making progress. Our endowment is yet small, and our churches in California, North and South, have given to the college as a part of their missionary budget. Our greatest need, however, is for an adequate permanent endowment, which we must have soon if we are to go forward. The southern branch of the University of California will move within two years. At the present time we have the privilege, which many of our students use, of enrolling for courses in this institution, which is located directly across the street. When it moves to the newly acquired site in Westwood, several miles distant, we must be prepared to take up the teaching of all subjects in our own institution.

Under the direction of Professor Shaw our student preachers are going out from the college each Sunday to preach in various communities, some as far as 250 miles distant. Student directors of religious education are serving part time in various churches of the city, and our music department each week sends out song leaders and soloists to serve as they can.

This year witnessed the going out of two of our graduates to foreign fields, Stanley Weaver to Africa, to become business manager for the Congo stations, and Lawrence Granger, last year's student body president, with his wife, to Porto Rico, where they enter upon evangelistic work.

ARTHUR BRADEN, DEAN.

William Woods College

WILLIAM WOODS COLLEGE is prospering, and unless economic factors which appear stable are upset it is to continue to prosper. Chief among these economic factors are hard surfaced roads, which have been built or are rapidly being built in every direction across Missouri connecting

leading points of this state with the chief population centers of every other state in the Union.

Social factors also which heretofore have meant little are suddenly becoming vital. Many mothers, fathers and daughters, from the crowded population centers are looking longingly down the ribbons of concrete which lead to the roomy, healthy, accessible open spaces away from the crowd. William Woods College with its sixty-acre campus, its golf course, its archery field, its tennis courts, its facilities for swimming and its string of saddle horses, has caught the eye of these parents and daughters. In the past few months we have added fifty rooms to the dormitory facilities of the college. Each of these rooms and all of the other rooms of the college are today filled and we already have a waiting list for the fall of 1927-28. There are in William Woods College representatives from twenty-two of our American states and from the Philippines and Japan.

There is one other cause for the recent development of William Woods College as well as other small colleges. That cause is the rapidly increasing crowd of freshmen and sophomores in the great university centers, which authorities realize and declare has become unmanageable in multitude. Parents of the nation are understanding that the standardized, accredited, well-equipped, small college offers more of genuine education, protection, inspiration and individual development than it is possible for an overcrowded city university to offer. William Woods College therefore, as other well-equipped, small colleges, is reaping its share of advantage of this same change in sentiment, upon the part of thoughtful parents and students.

E. R. COCKRELL, PRESIDENT.

Bethany College

AN extensive survey made of the college last year revealed the fact that the entrance and graduation requirements are the equivalent of the best institutions of this type. The survey further revealed the need for certain changes which have been and are being made along lines of concentration of effort. The faculty of the college as at present constituted is made up of men and women who have had thorough training in the recognized graduate schools of the country. A number of the young members of the faculty are at work on doctors' dissertations. The laboratory equipment has been greatly improved during the past several months. Strictly up-to-date apparatus has been installed in the physics, biology, chemistry and psychology laboratories. The student body numbers 320. This is as large as our present facilities will allow if high standards are to be maintained.

The survey has very definitely revealed certain outstanding needs.

Since the college has ample classroom facilities and practically adequate teaching force for a student body of 400, and since its dormitories are already overcrowded, it is clear that two new buildings are an immediate necessity; one, a dormitory for men and the other a dormitory for women.

The library of the college consists of 17,000 volumes. To this there should be added a thousand volumes a year for the next ten years. Thereby could the library be kept abreast of the times.

Bethany College needs an additional three-quarters of a million dollars endowment. In these days with current costs as they are, no small college can do a high type of academic work across the years without at least a productive endowment of two and one-half millions of dollars.

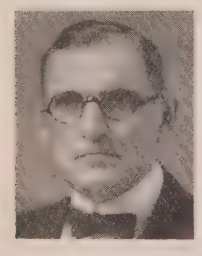
The survey of Bethany College and other institutions among the Disciples, together with the administrative experience of the past decade, reveals that added emphasis must be placed upon

the careful selection and adequate training of high grade men for the Christian ministry. The production of this type of leadership in a peculiar way must constitute the task of a college such as Bethany.

CLOYD GOODNIGHT, PRESIDENT.

Carr-Burdette College

CARR-BURDETTE COLLEGE is a junior college for girls. It has been in operation for more than thirty years. Over this period the income from tuitions and other sources has been sufficient to meet the needs of the college. There has been no endowment, and, therefore, but little expansion of the program of the school.



In July, 1926, with the cooperation of the department of endowments of the national Board of Education, we began the crusade for funds to be used to pay off a small indebtedness and for endowment. This crusade at the time of this writing has reached almost half of the goal, which was for a quarter of a million dollars.

Carr-Burdette College is better and more favorably known than at any time in its long and honorable history. The outlook for student enrollment for next year is splendid. It is the purpose of the board of trustees to expand the program of the college and make it possible to care for a greater number of students than our equipment will now permit. We have worked out a five-year program, which will enable us to provide for a considerable increase in enrollment.

We have also made some valuable additions to our faculty until we now have a corps of teachers of marked ability, but who first of all are of a distinctly aggressive Christian type. The dominant idea in Carr-Burdette is Christian culture administered in the refining influences of a college home life that is difficult, if not impossible, to maintain in a larger institution.

W. P. KING, PRESIDENT.

Spokane University

THERE are hopeful indications in the progress made by Spokane University during the last year. Two and one-half years ago this institution began a fight for its life. Its victories, even though small in comparison with the rapid strides being made by the older and larger colleges, are especially significant at this time as indicating sufficient vitality to endure in the present struggle.

The growth in the student enrollment has been most encouraging. In the autumn of 1924 there were sixty-two enrolled. At present 112 students are on the campus, aside from the special students who come for classes in art and music. Spokane University now has the largest college enrollment in its history. Applications in hand for enrollment in the second semester of the present year indicate that the total number of students for the year will exceed 125.

The most significant achievement of the year has been the growth of that spirit of harmony and cooperation among faculty, student body and administrators so essential to the success of all public enterprises. Those who visit the campus are immediately impressed with the school spirit.

Spokane University has secured national recognition among the Disciples of Christ. The Board of Education, realizing its strategic location and importance to the life of our brotherhood in the Pacific Northwest, has given the program its full moral support and all possible financial support as well. The Christian Board of Publication contributed the services of Marion Stevenson, editor-in-chief of Bible school literature, to serve as dean of the College of the Bible for the last school year. His coming greatly strengthened the faculty and resulted in a re-emphasis of the place and importance of calling our young people for Christian leadership.

The university is rapidly regaining its enviable record in athletics. This program was retarded through the loss of the old gymnasium by fire. A new structure was completed a year ago and is now fully equipped for the classes in physical education.

The faculty is larger than usual and is exceptionally strong.

The program immediately before Spokane University is as follows:

1. The underwriting of the operating expenses for three years including the present school year.

2. The inauguration of an endowment crusade September 1, 1927.

3. The securing of gifts for the first unit of a new library building.

4. The completion of the sale of bonds to clear past indebtedness.

5. Increasing the student enrollment to 175 in 1927-1928.

ROY K. ROADRUCK, PRESIDENT.

Butler University

SOME six years ago the board of directors of Butler University decided on a policy of expansion. The plan involved three very important things: increasing the endowment, obtaining a building fund and procuring a new site. J. W. Atherton was selected as financial secretary. Under his careful and efficient leadership all three objects have been attained. The permanent fund has been augmented by nearly $1,200,000, a building fund of $1,100,000 has been secured and a new campus of 246 acres bought and paid for. At present the total assets of the institution are $3,751,722.20, representing a more than fourfold growth in the past six years.

During the past year the architect's plans for the first unit of three buildings have been agreed upon and accepted. The buildings are of fireproof construction, faced with stone. The style is modern collegiate Gothic. The three buildings are connected by towers and will form the south side of the main quadrangle. The two men who are responsible for more than half the cost of the new buildings are William G. Irwin of Columbus and Arthur Jordan of Indianapolis, both members of our board of directors. Work on the buildings is progressing rapidly. It is hoped to have them ready for the fall semester of 1927.

The enrollment for the fall semester of this year is 1,562. This is an increase of about sixty over the total enrollment of last year. The additions to the teaching force and the renting of some recitation rooms in the College of Missions have made it possible to take care of this enlarged student body in a better way than heretofore. Everything promises a splendid year's work.

The increase for the semester is largely accounted for by the growth of the College of Religion. This college, under the direction of Dean Kershner and his able corps of assistants, is making for itself a strong place in the work of the university. The enrollment for this semester is practically double that for all of last year. Students in this college are doing good work as pastors of churches within easy access of this city. The members of the College of Religion faculty supply pulpits very frequently in various parts of the state.

A careful and systematic campaign in the churches of the state is making good progress. The object is to raise $350,000 for a College of Religion building. The success already attained indicates that the campaign will be entirely successful. The interest and confidence of the church people of the state are most encouraging.

ROBERT J. ALEY, PRESIDENT.

Phillips University

PHILLIPS UNIVERSITY in the year that has passed, completed its crusade with a total sum in cash and pledges of $1,252,174.55. The pledges extend over a period of two and a half years, which forbids the institution undertaking enlargement through buildings and equipment until assets acceptable to the North Central Association can be placed in the endowment, to meet its requirements laid upon all church schools. The success of the crusade assures financial solidity. The amount raised is insufficient to keep pace with the numerical growth of the student body. The number of people pledging support, through the crusade, is 14,360. That list represents living advocates, who assure patronage and future support. It is a heritage in value above monetary considerations.

Student limitation has been a necessary policy in Phillips for six years. The last two years, the freshman class has been limited to 270.

The dormitory for girls has been renovated, and new furniture provided throughout. Some of the student achievements are noteworthy. Joseph Ogle won, over twenty-two competitors, the Rhodes Scholarship. This is the second time in seven years that honor has come to Phillips. Bernice Bird, violinist, won over fifty contestants, some of whom were from European and South American States, an Auer Scholarship in New York City. Mildred Clark, pianist, won the Juliana Foundation award. Goldia Deener, from our department of religious education, was made secretary of the research department of the International Council of Religious Education.

Faculty achievements: Professor C. C. Taylor's book, *The Purpose of God,* just off the press, is attracting attention of Biblical students. Professors Wellman, Powell and Lappin, after a leave of absence to complete their Ph.D. degrees, in the Universities of Washington, Yale and Columbia, respectively, have returned to their departments in Phillips.

I. N. McCash, President.

Culver-Stockton College

THE rebirth of Culver-Stockton, formerly Christian University, in recent years is known throughout the brotherhood. The war period, 1913-18, was a dark time and many feared that the end had come for the old college. A diminishing student body and ever increasing deficits brought a real crisis. However, the indomitable faith of the trustees and the optimism of a few friends were more than justified by subsequent events which brought the new day. Culver-Stockton is now on a solid basis. Two campaigns for funds in Missouri, the gift of the General Education Board and the R. H. Stockton bequest, have increased the material resources of the institution something over five hundred per cent. Much remains to be done and ever increasing funds are necessary but the college is in a position to work and to plan for the future without fearing for its very life.

Culver-Stockton as the only four-year, standard co-educational college of the Disciples of Christ in Missouri, has a real work to do. It should develop into a highly efficient small college. It has a beautiful campus of one hundred acres overlooking the Mississippi. It has buildings that would grace any campus. It has excellent equipment and, best of all, a strong, well-balanced faculty. This last year our gymnasium has been completed. This fine building adds much to the program of physical education and fills a great need in many other uses. The collection of campaign funds was consummated in June and the General Education Board made its final payment, bringing their total to $100,000 for our endowment fund.

One of our greatest physical needs is a new library building to care for our growing library and we hope and trust that some friend will put $100,000 into a building which will stand on our campus as an abiding evidence of interest in education and through the years as a memorial to the donor.

John H. Wood, President.

Missouri Christian College

MISSOURI CHRISTIAN COLLEGE is one of the oldest institutions of higher learning in the state. It was chartered in 1848 and during the Civil War soldiers drilled on its campus and were sheltered in its buildings. Like most church colleges, it has had its problems and dark moments, yet it still lives and is going forward. During 1924 and 1925 a campaign was put on to erect a new dormitory and otherwise strengthen the college. The dormitory was built, the student body increased seventy-five per cent, additional property secured and an adequate water supply is being installed.

The plans for the future are simple and practical. Every indication points to a capacity attendance next session. Missouri Christian College keeps in close touch with the church. It is striving to carry out a real program of Christian education in both theory and practice.

G. H. Fern, President.

Chicago Divinity House

THE Disciples Divinity House of the University of Chicago has been carrying on a campaign to secure funds for the erection of a building. At the present time (November 15) only a little more than $12,000 is needed to complete the fund of $100,000. This building will furnish a nucleus and center for our work at the university, a place for library and offices, a small chapel and dormitory for some of our men in the Divinity School. It is hoped that the building may be erected during 1927.

The enrollment of Disciples in the Divinity School during the autumn quarter is twenty-nine, all of whom are graduates either of our own colleges or of other high grade institutions and several of whom have already taken advanced degrees at such divinity schools as Yale and Vanderbilt.

The addition of Professor W. C. Bower to the faculty of the Divinity School of the University as professor of religious education not only brings great strength to that department, but gives great satisfaction to the Disciples group here by giving them another representative on the university faculty and in a highly important position.

W. E. Garrison, Dean.

Randolph College

IMMEDIATELY upon closing of school last May workmen were set to the task of remodeling the girls' dormitory and the administration building which cost approximately $10,000 in preparation for the opening of the scholastic year of 1926-27. Everyone connected with the school and our many friends anticipated a much larger enrollment than the preceding year, but little did we realize that our friends would send to us nearly five times the enrollment of last year. We have always believed that the junior college had a place in the brotherhood of West Texas, but we are now convinced beyond a doubt that the junior college not only has a place in the brotherhood, but that the people making our churches realize that Randolph College has a very definite part to play in the development of the youth for the greater tomorrow.

The growing interest in Randolph College necessitates our building in the year 1927-28 a new fire-proof dormitory, and the reconstruction of the heating plant throughout all the buildings. It is also our intention to engage a landscape architect to draw up suitable plans for the development of the campus. The aim of Randolph College is not to build a large institution, but to build a college that will be as good as any that can be found anywhere in the Southwest. All of this will be made possible through the Junior College Crusade under the direction of the national Board of Education, which is now well on its way toward completion.

T. T. Roberts, President.

Towering O'er the Roofs of Sinim

The Indiana Women's Bu

BY MARY

A LITTLE more than a year ago, when military conditions seemed sufficiently settled in our own locality to warrant our going forward, the Indiana Women's Building was begun in South Gate, Nanking. As it mounted to the fourth and fifth stories it began to excite the interest and admiration of the city.

A great change has come over China. When our first residence was built in Chuchow a little more than thirty years ago they were not allowed to build it two stories lest they disturb the "spirits of the air and water" and bring calamity.

September 12 the building was dedicated in our beautiful new chapel that will seat two hundred by crowding. It was a most sacred service attended chiefly by Christians who rejoiced with us in this wonderful new plant for God.

We sent out invitations for our men neighbors to come and see the building on Monday and Tuesday afternoons and for the women to come the three following afternoons.

The first two days 2,250 guests were counted and 945 cups of tea served. The next three afternoons 5,400 guests were counted and 1,882 cups of tea were served. With the dedication service more than eight thousand guests came and more than three thousand cups of tea were served. Feasts were served to ninety on two Saturdays.

Most of the people had the finest view of their own city from the roof of our fifth story that they had ever had in their lives. The well-lighted, clean rooms and the roof garden delighted them. But the most wonderful thing of all was the hot and cold water that came from the taps. Mrs. Plopper spent four afternoons telling them how the water was pumped to a tank on the roof.

th Gate, Nanking, China

Another Jubilee Building Rears Its Head on the Other Side of the World

E. KELLY

The ground floor provides a play room the size of the chapel (there is no playground for the school children); a kitchen and dining room for the school, a laundry and a bath room with seven tubs. This is for the pupils and the women of the neighborhood, when it gets cold, as they have no heating facilities in their homes. There is also a waiting room for these bathers on this floor. The second floor has the chapel, two guest rooms, a kindergarten for thirty and school rooms for eighty primary pupils in the first four grades.

The third floor provides classrooms for the fifth and sixth grades, the junior high school and the Women's Bible Training School, a hundred or more pupils on this floor in all. There is also the fine large room over the chapel which we planned for the industrial school,—not yet opened for want of funds. The two thousand dollars earned for this by selling Chinese things had to be put into the building itself so as to build it as originally planned.

The fourth floor consists of teachers' rooms, dormitories for twenty-six pupils, already all occupied, guest rooms and trunk rooms. The two ends of the building are raised up one story higher for our residence and all the space between is our roof garden. The roof of our home is also flat with a railing around which makes another roof garden.

We do bless the women who conceived the Golden Jubilee. Much was made, at the dedication services and through our receptions, of the love of Christ in the hearts of the Indiana women that constrained them to give this beautiful love gift to the women and children of China. In the hall by the chapel door there are the tablets in both Chinese and English which say: *To the women of Nanking, China: Their sisters in Indiana, of the United States of America, present this building with the prayer that in it they may find fuller life because they have learned to love God and their fellowmen. It is given also as a memorial to their mothers in the faith who fifty years ago had the vision of World Sisterhood.*

Mohammed or Christ in India

By FAY E. LIVENGOOD

WILL India eventually be Mohammedan or Christian? To many Christians this may seem a useless question for the Christian is sure that Christ will conquer the whole world. The Moslem in India however is in no immediate anxiety as to his position. The number of Moslems is increasing and very few are being lost to other religions. Only a few days ago a conference of Moslem leaders decided to set in motion a program for making Moslems of the sixty million outcasts in India, to the end that India may soon become a self-governing Mohammedan country. When you ask the opinion of the Hindu about all of this you will find that he is not much worried about the pretensions of either Christian or Mohammedan. He has seen his religion swallow and absorb every new religion and reform movement that has arisen in India during the past centuries, often benefiting by the absorption but still remaining Hinduism. The Hindu would therefore say, "Be patient a while and you will see the followers of both Mohammed and Christ take their proper places in the great family of religions which is known collectively as Hinduism." It has been only a couple of years since the proposition was seriously put before the All-India Hindu Conference that the Christians of India should be adopted as a new caste in Hinduism.

The general opinion of the followers of the three religions above mentioned is just what might be expected, for each man naturally thinks his own religion to be superior. For this reason such opinions are not of great weight. The statements of noted scholars on this subject are however worthy of notice. Several such scholars who have made a lifelong study of India think that India will some time be Mohammedan. One of the greatest authorities on Islam in the United States has said that there are no signs of Islam turning to Christ. He has also remarked that Islam is the only religion that has been able to stand against Christianity and even to become dominant in countries that were once Christian, as in the case of Palestine, Syria and Asia Minor. Such pessimistic statements leave out of account certain facts in the history of Christianity which show that the gospel of Christ has often accomplished the impossible. By looking through the eyes of faith at the present situation we may arrive at a reasonable opinion as to whether it will be Mohammed or Christ in India.

Both religions have been known to India for centuries. In 710 A.D. Mohammed Kasim, a mere boy of seventeen, led an Arabian army into Northwestern India and conquered a considerable territory in the Sind valley. About the beginning of the eleventh century the Afghans began to make raids into India and finally established a firm rule over a large portion of the Indian peninsula. This Mohammedan Empire in India reached the zenith of its power during the reign of the celebrated Akbar who came to the throne in 1556. After that time there was a gradual decline in power until in 1757 the British East India Company, at the battle of Plassey, proved itself the dominant power in India.

During these centuries of Moslem ascendency the followers of the Prophet steadily increased in numbers by conversion, by the marriage of Moslem soldiers to Hindu women, at times by coercion and often by the fact that Moslems were free from certain taxes and other burdens that were placed on the followers of other religions. The growth has continued mostly by natural increase until there are now more than seventy million Mohammedans in India. There are more Moslems in India than there are Christians in the British Empire. There are more than ten times as many as in Turkey. They have more than held their own in India under all kinds of rule, whether Hindu, Mohammedan or Christian. In the past they have for the most part been loyal British subjects and for this reason and also because of their backward condition educationally, the government has offered special inducements to Moslem students in the form of scholarships and has favored them in other ways.

IT is impossible to say just when Christianity entered India. When the Portuguese began to establish trading posts along the west coast in the early part of the sixteenth century they found several hundred thousand Christians already there. They called themselves the St. Thomas Christians and claimed that their church was established by the Apostle Thomas. They say that the Apostle died in India and his grave near Madras is still visited by throngs of devout Christians. These St. Thomas Christians had become a proud and wealthy people who no longer tried to win others to Christ and even forbade low caste people to join them.

The Portuguese at once began to establish the Roman Catholic faith by every means at their command. Their soldiers married Indian women. They established orphanages where orphans and illegitimate children were raised as Christians. They offered various inducements in the way of employment and social and political position to those who would become Christians. Backsliders were treated to the horrors of the inquisition. So thoroughly did they do their work that at the present time the majority of the population in these old Portuguese colonies is Roman Catholic. At one time a whole tribe accepted the religion of the Portuguese in return for military protection against their Mohammedan neighbors. Portuguese missionaries established themselves in a number of different places and under the rule of the liberal Akbar were allowed to work without hindrance.

The work of Protestant missions really dates from about 1800 with William Carey. From this beginning the growth in the number of Christians has been steady and encouraging, but without help from the government, which assumes an attitude of neutrality and impartiality in all religious matters. The methods used have been preaching, education, and medical and social work. At present there are in India about five million Christians, a little more than half of whom are Protestants. For the past eighty years the increase has been from twenty to forty per cent every ten years. While a few high caste Hindus and Mohammedans have accepted Christianity the bulk of the converts have been from the outcasts.

So far there has been very little special effort to win Moslems to Christ. Out of about five thousand missionaries now working in India scarcely one hundred have had any special training for Moslem work or are devoting any considerable part of their time to the Moslems. A good deal has been done in Scripture translation and the preparation of literature in the Mohammedan dialects and there have been many lengthy discussions concerning the need for workers specially trained to bring the gospel to Mohammedans. So far there have been comparatively few converts from among them. The difficulty of making converts has been one great reason for neglecting them when there was so much work to be done among Hindus who are much easier to win.

THE facts mentioned so far do not give a very hopeful outlook. But there is another side to the picture. Recent events in Turkey have shown that the unity and stability of the Moslem world are not all that they were supposed to be. The Turkish Republic has completely repudiated certain elements of the Mohammedan religion that have long been considered essential parts of it. First, all governmental authority was taken away from the Caliph, who has always been looked upon as both the religious and political leader of the Moslem world. Then the office of Caliph was abolished entirely and all efforts on the part of other Moslem countries to choose a new Caliph have proved futile. When the Moslems of India sent a delegation to Turkey with a protest against what had been done, the meaning of the polite answer which they received was, "Mind your own business." The Turkish government has completely set aside Islam in its political and legal aspects and has set about to make Turkey a modern nation. The red fez, the veil, the harem and the salaam have all been abolished. Women have as much right as men to appeal to the courts for divorce, and bigamy has been made a crime. The Christian calendar has been adopted and Sunday is the legal day of rest. All the orthodox theological schools have been closed and the property of the Dervish orders has been confiscated by the government. Ismet Bey said to a visitor from

the West, "We used to worship the sitting gods of the East. We have now turned to the standing gods of the West." All of these things have taken place in a country which until recently was considered the greatest stronghold of Islam. These events have rather dazed the Moslems of India but they are becoming more open to ideas of change and progress.

In Egypt, too, wide reaching changes have taken place. A new law has placed the minimum age for marriage of girls at sixteen and for boys at eighteen. Marriages and divorces must be registered. The great Al-Azhar University has been forced to take on a modern course of study. Time honored Moslem thought and teaching no longer suffice. Someone has said that Turkey is the strong arm of the Moslem world, Egypt the brain and India the heart. With the arm broken and the brain paralyzed will the heart continue to function the same as before?

The answer is that a change is already noticeable. Reform movements and modern education have for a long time been undermining the power of Moslem orthodoxy in India. Their leaders are becoming more liberal minded and less satisfied with their religion as usually believed and practiced. Also there is much less persecution of converts to other religions. Only a short time ago a man who dared to renounce Islam often had to flee for his life. Now a Moslem may become a Christian without much notice being taken of it. In fact a recent convert who is working in our own mission is on friendly terms with the Moslems of his station and they discuss matters of religion with him freely.

Another thing which would indicate that India is moving Christ-ward is that while some Moslems are becoming Christians, practically no Hindus are becoming Moslems. Hindus continue to come to Christ in considerable numbers and the Hindus and Christians do not quarrel with one another as do the Hindus and Moslems.

A FURTHER hopeful sign is the great army of unbaptized disciples of Christ who are now appearing everywhere in India, especially among the educated classes. The leader of the Arya Samaj, a reform sect among the Hindus, in one of our stations, said to the missionary, "If I should ever change my religion I would become a Christian." A certain Hindu prince each year sends Christmas cards to his friends bearing a good Christian message. Mahatma Gandhi is teaching the New Testament to the young men in the National College in his city. Many have accused him of trying to propagate Christianity. K. Natarajan, editor of the *Indian Social Reformer* and one of the foremost leaders of the Hindus, said in a missionary conference, "I do not call myself a Christian as you call yourselves Christians but I venture to say that I have a reverence for Christ equal to that which many of you have and I study his teachings carefully and try to practice them in my life." E. Stanley Jones has recently started a monthly paper called *The Fellowship of the Friends of Jesus*. This is read by large numbers of unbaptized friends of Jesus Both among Hindus and Moslems, and articles and letters from them appear in the paper.

The Christian in India seeing all of these encouraging signs and filled with faith in the power of the gospel of Christ does not ask, Mohammed or Christ? He asks, How soon will India be Christian? He feels sure that it is only a question of time. The answer depends in a large measure on the churches in Europe and America and on the five million Christians in India. The field is white.

A Stillness That Is Never Still

By BEATRICE ALEXANDER BOYER

HE that hath eyes to see and ears to hear can well use them in an African forest. We started in overland from Longa for a month's trip into the back-country, visiting the teachers and Christians to help them in any way we could. The trip was not primarily to baptize those who were ready, but we were glad to find sixty-two whom the teachers had been gathering together for Bible study and who were baptized on this trip. As this was the dry season we sometimes had to walk long distances before we could find a place deep enough to baptize.

It was glorious to start out through the dense forests in the early morning, following a little path with its many windings. One got quite tired by night. One day one of the boys asked me if I went to a "walking school" at home. When I asked him to explain what he meant he said, "Well, you exceed in walking and in our country the State white men and the white traders are always carried, so we thought that you must have been taught walking at a school." The people do not yet realize just how many blisters and how much stiffness and weariness comes to the white man in wading their dismal swamps and walking in the burning heat of a tropical sun.

While we speak of the "stillness of the forest" it is really never still on account of the myriad of insect voices. It was the caterpillar season and they were so thick that their rustle sounded like the patter of rain in the treetops. I found out that there are many different kinds of caterpillars, some of which are edible and some which the boys told us would make one very sick and turn the stomach over and over. I think all kinds would have that effect on me. The natives singe them before eating and consider the dish a great delicacy.

—*C. M. Yocum*

The African says: "No house is large enough for two women." Hence a harem like the above with an apartment for each wife

The monkeys were numerous and we soon learned to distinguish the chatter of the monkeys from the call of a large bird which made much the same noise. One day I went on a monkey hunt with Mr. Boyer and some of the men. The monkey is one of the main sources of meat for these people and a monkey or two often served to keep our carriers in good spirits. While sitting in the path waiting for the hunters to come back from following a band of monkeys one of the boys said to me, "There is a very fierce mother monkey in the path," and as it swung away through the treetops it passed almost directly over my head.

One day I saw some fruit on the ground which looked like small black cherries and upon inquiring if it was good to eat, "Oh, no, they are very poisonous. We stir them in the water near the bank of the river and the fish drink the water and die, and then we eat the fish."

A native house has very low doors and one must stoop low to enter. One morning the boys were cooking our breakfast right outside the door over a little bonfire when they yelled excitedly, "Snake!" I could only see a piece of twisted dead

vine stuck in the roof near the opening where we had been going in and out, but the dead vine came to life as a twisting, squirming snake as the boys struck it to the ground with a long stick. The people in their prayers, when we are on a journey like this, always ask God to protect us from the fierce snakes.

One night we slept in a village near where the people had wounded a large elephant. They were watching it until it had weakened enough from its wound so that they could rush in and kill it. They will have quite a feast in that village eventually. An elephant will simply mow down a young forest that is in its path as so much grass, and is a very dangerous animal when wounded.

Becoming very thirsty one day and noon having passed, we tried to buy some sugar cane in a village, but they said they didn't have any. To our astonishment, the next day a man came all the way from that village to where we were staying, bringing us a present of some sugar cane and saying that they had great shame because they did not have any when we asked for it, so he had gone to another village and brought us some.

A man came to us with a young baby, begging us for milk. He had been married nine years without children and then this baby was born. His wife had returned home with the baby while he remained at the mission station to help the white doctor for a time. When he returned home after a few weeks he found that his wife had been dead and buried nine days. He was unable to buy milk and the baby was crying from hunger. We gave him a few tins out of the small store we had with us but felt that would help but little. The next day he sent an offering to the church in the name of his dead wife and child and asked the Christians to pray for him that he would remain true to God.

Sitting in the midst of the cool mysterious forest, toward evening, resting a while so as to be able to finish our journey, a woman drew near with three of the most pitiful looking children I have ever seen. They were literally covered with sores and into their raw angry sores the mother had rubbed red paint, the powdered bark of a certain tree which the heathen use to decorate their bodies to make them beautiful. You see the heathen are quite civilized in some things. We were giving free medical treatment to children under a certain age and these three children were all small. However, we told the woman that we would be simply throwing money away to heal her children unless she kept them clean afterward, as they would soon be covered with sores again. The husband was also there and he got some teaching on the value of water as a means of keeping the body free from sores. Later, I was told that the man was a chief and this was one of his many wives. The teacher of that village said that he was a bad chief and was doing everything he could to destroy their meetings. When the state called for soldiers from his village he always picked out Christians to send and for that reason many of the parents would not let their sons become Christians because the Christians were the ones who were seized as soldiers.

—*O. M. Yocum*

Where the factories are in the open. Modeling the clay for kitchen and other utensils

A whole village of the little pigmy people of Africa came out and fell down on their knees before us expecting us to extend our hand and forgive them their sins. The Catholics are gaining a stronghold in this region and they thought we were Catholics, but we told them we were people the same as they were and that they should kneel and worship God, who alone was able to forgive sins.

I met a lad in the path who was wearing a Catholic charm and I asked him, "Why are you a Catholic?" wishing to find out just what they were being taught. Quick as a flash his answer came back, "Because you Christians didn't come first." I fear that many Christians will stand condemned before God because of slowness in telling the story of Christ to those who know it not.

One day about noon we entered a village where a lad of about fourteen was teaching. He was the only Christian in that whole village. His father was the chief and they would not hear to our going on to another village to sleep. The boy had been in the mission school at Bolenge for six months and reads the Bible well and had gone back to his own people as a teacher. The next Sunday when we had a baptismal service eight people from his village were baptized, among the number an older and a younger brother. The younger brother was in the mission school for a month and can already read some and will be a great help to his brother in the meetings, as the two lads are respected by the teachers as well as the whole village.

They wanted as usual to give us the largest house, the chief's house, to sleep in. It was open on all sides and palm fronds stuck up to insure a little privacy in our sleeping room. Our carriers were finding it difficult to find sleeping space so we asked the chief to give us a smaller house as the larger one would house all the men. In the night we were awakened by the excited voices of the men and the next morning they told us that a leopard had entered the house during the night and carried off one of their chickens. God in his watch care over us seemed to have put it into our minds to change houses with our men and thus provided the leopard a meal of a nice tender chicken. If the leopard had entered the house and not found the chicken it might have attacked us. I didn't sleep quite so soundly in their little open huts for a few nights.

While passing through a little village hidden away in the forest we heard wailing and very weird music issuing from a little hut. Upon drawing near we found a dead woman all greased in red paint, her hands tied in front of her, lying on a bed of poles. The mother was sitting on the dead body wailing. The husband sitting on the ground was asleep from exhaustion, with his head on the bed of poles. Friends and relatives were sitting around on the ground wailing amid the dirt and filth which had accumulated. Someone held out to me a crying, newborn baby. The mother had died in giving birth to the child. The boys told us that they would keep up their wailing three or four days before burying the corpse.

"This is a very good chief," said one of our teachers, "He gives money to the work, he attends services, he gathers his people together to listen to the story of Christ, and he helps in many ways." When I asked the stalwart chief why he didn't become a Christian, tears came into his eyes as he told me that he couldn't on account of his position as chief. Many people stay with the chief over-night and he must have many wives on account of much work, was his explanation to us. He followed us to the next village to tell us good-bye and I hope some day he will become a Christian, as he could do so much good as a teacher.

On an Indian Reserve

By H. L. RICHARDSON

Minister, Church of Christ, Norwood, Manitoba

ONE hundred miles north and slightly west of Winnipeg in Manitoba, Canada, lies the Peguis Indian Reserve—partially wooded, some of it prairie, and much of it unsettled.

Since 1919 or 1920, several Disciples in Winnipeg and in Carman have been interested in a North American Indian brother of this Reserve and the work he has been doing among his fellows. He says he was born in a heathen tent. From that beginning the Lord has lifted him to be one of his very useful children, with a worthy wife for an assistant. H. C. Trindle is his name.

He developed the habit of reading and studying the Bible for himself, learned the scriptural terms of pardon, and found the church which Christ built. For years he has struggled along, teaching and baptizing his own people. Some of these he brought to a Church of Christ in Winnipeg to be baptized.

At times our white brethren have sent supplies of clothing, song books and literature; and a little financial help has been irregularly given our copper-colored preaching brother. He has at times invited our brethren to come over to visit and help them.

Previous experience with Indians on Reserves of Manitoulin Island, gave me confidence that by the grace of God I could make a favorable impression, cause them to appreciate the tie that binds, and lead them more fully into the Master's will and the grace in which we stand. Mr. Trindle visited us in July, and made another appeal for their needs. Some supplies and a little money were given him; and I arranged to visit the Reserve over a week-end.

This necessitated leaving Winnipeg Union Station about 7:10 in the morning and journeying on a mixed train,—which stops and shunts and spends time at stations on the way—to Hodgson, the terminal town at the south side of the Reserve. Arriving about 4:15, I was met by an Indian from the north side of the Reserve. He had been commissioned to meet me and see that I was brought over to the home of Mr. Trindle, who lives near him. That part of the trip required four hours driving on a hard lumber wagon with no springs. But I had lunch to spare and share; so we visited, talked, and I sang.

The Fisher River flows northward through that Reserve and easterly to Lake Winnipeg. Most of the Indian homes are close to the winding road that follows so largely the course of the river. These houses are about 18' x 24' with an unfinished upstairs and frequently a lean-to shed or kitchen. They are well whitewashed inside and out.

The simple home of Mr. and Mrs. Trindle was scrupulously clean. I had brought some bedding, but had no fear of undesirable company when, after drawing near to God, I turned in for the night.

Shall we make preachers of these children of this Indian member of our group on the Peguis Reservation?

The fellowship and family worship in that Indian home were sweet. They had a reading of the Word, singing in both Cree and English, and prayers that would do your souls good. Mrs. Trindle does well as a cook and baker considering what she has to work with. She cannot read English, but can converse in both Cree and English. Mr. Trindle has persevered to the point of reading both quite intelligently. He makes a good impression in public. They sing and pray sometimes in one language and sometimes in the other. Not infrequently they will mix them in the same audible prayer.

On Lord's Day we had morning worship, including the breaking of bread, in a little rough chapel across the river. It was clean, and the table of the Lord neatly set. The Indians were hearty singers, good listeners, and apparently genuine worshipers.

A brother of the chief had driven a long way to be with us. He appeared a bright-looking, sincere Christian. He and a councilor, A. E. Prince, urged that I go with them over to the chief's home to preach that night. So I spoke to the children and older folks who gathered that afternoon in Mr. Trindle's home for Bible school, and then went over to the home of Mr. Prince for a bite of venison for supper, and on past the middle of the Reserve to the chief's house for a service. His house is a little larger than some others and was pretty well filled that night. You ought to have heard those Indians sing! The chief led the opening part of the service, and then called upon me to speak. I told the Indians they should thank the Lord that they had a chief who would gather them in his home and direct their hearts to God the Father and Christ his Son and our Savior. I felt the inspiration of the meeting and though tired put my heart into the message.

I told them I would preach to them the following night if someone would promise to see that I got to the train on Tuesday morning at six. The chief promised to take me; so we had another good service. He told me he was immersed in Winnipeg, and has since been teaching and baptizing his own people. Mr. Trindle says he loves the chief, and they work nicely together in the gospel. The chief frequently goes over to the little chapel to break bread and help publicly in the service. On the

Home of Mr. and Mrs. H. C. Trindle with Bible school assembled. Mr. Trindle in foreground

Reserve there is a Roman Catholic Church building (but no resident priest) and two church buildings of other communions with a resident minister, but our Indian brethren persevere and are blessed of the Lord in their work. Many at the chief's house, the night I spoke, were not yet members, but they come to their chief's house to hear, sing and worship. I am impressed with the earnestness of the chief and his splendid wife—who is a white woman from Winnipeg.

The Indian Department of our Federal Government supports three schools on the Reserve with their teachers, provides a doctor and his family for free service to the Indians, supplies the aged and poor with food and maintains an agent and government house near the middle of the Reserve. I visited the Indian agent at his office and secured the use of maps at the office from which I drew a map of the Reserve. The agent said that in his opinion the chief was the most sincere of all on the Reserve. The chief and two Indian councilors on that Reserve are our brethren in Christ—let us thank God!

Mr. Trindle has visited us at the Norwood Church of Christ since then and I have had correspondence with the chief and Mr. Prince. Now they want and need periodical visits and an earnest evangelistic effort. Let us pray and plan that they may be blessed through us in that way. They are not selfish; but want me to go also to the next Reserve to the north. They are ready to do their part; but they lack money.

A Memorial to Sacrificial Discipleship

NEW BERN, the old provincial capital of North Carolina, is a city of memorials to heroic sacrifice. The most glorious of these are the church buildings. One of these is the third oldest in the state, another dates back one hundred seven years and others reach into the past eight decades.

Amid these older memorials stands a new one like a great white sentinel on one of the city's busiest thoroughfares, commanding the attention, respect and reverence of thousands of people. This memorial is known as the Broad Street Christian Church.

Broad Street Christian Church, New Bern, North Carolina

This church was organized in 1889. Some years later an edifice was erected which was destroyed by fire in 1918. Immediately the congregation, under the intrepid leadership of Preston Bell Hall, began to plan for a new building though all they had left after the fire was a vacant lot. This lot was sold and a larger and more choice one was purchased. Soon the present structure was under way. The basement was completed and long used for a place of worship. Owing to the small number of members and the lack of wealth at their disposal, the task of completing the church without assistance seemed impossible. Consequently an appeal was made to the church erection department of the United Christian Missionary Society and $20,000 was promised.

After the resignation of Mr. Hall, the present pastor, Jas. G. Ulmer, took charge of the work November 1, 1924. The congregation numbered at that time one hundred forty-eight. A few months later work was resumed on the proposed edifice. The chief problem that continued to confront the small congregation was finances. This problem was met from three different angles. First, the plan of giving to the building fund the first Sunday in each month, which had long been practiced by the church, was kept up. The first Sunday was known as Building Fund Day. This day was kept before the people by repeated announcements by the Sunday school superintendent and the pastor. Building Fund Day became a sort of rally day. Contributions from various classes and individuals were also frequently announced. Second, the women of the church were organized in two groups know as the "Lady Builders." These groups vied with each other and the financial results were phenomenal. During the first twelve months the women, in addition to meeting their assessments in their missionary organization, turned over to the building fund approximately $3,000, the major part of which was derived from public suppers. Third, the public was systematically solicited. On one occasion two hundred individuals, none of whom were members of our church, were visited in one morning. The net result was $1,800. Money boxes were kept in several friendly business places through which valuable contributions were received. Other less important and less spectacular means were used to meet the problem, but the three above mentioned were the ones chiefly employed until the day of dedication.

The church was dedicated by the pastor April 18, 1926. The problem was still financial. An attempt was made to get a weekly pledge from every member, organization and Sunday school class of the church. The results were gratifying. Several members of other churches made weekly pledges. The largest individual pledge was $2.50 per week. Again the women came to the church's rescue. Besides their own personal pledges, the "Lady Builders" subscribed $35.00 per week. The old two-group division was dissolved and seven groups organized. One of these groups is now four months ahead on its pledge and the organization as a whole is paid up. The dedication was a success. The amount raised in cash and pledges was $45,600 which covers the twenty thousand dollar loan from the church erection department and provides ample funds for adequately equipping the church. The amount raised was $10,000 in excess of the goal set for dedication day.

The edifice is a beautiful work of Colonial architecture, built of white pressed brick. From the outside it is considered one of the most beautiful churches in the state. It is arranged for a departmentally graded church school and has a student capacity of seven hundred. The auditorium, together with the adjacent rooms which easily become a part of it, will seat 1,200. The dining room has a seating capacity of 300. When all the interior details are complete the church will be one of the most modern and useful edifices of its kind in this section of North Carolina. It is valued at $80,000.

One astute observer said, "I can take that little group down at New Bern and build the pyramids." True, they are workers. They are a people of faith. The building stands largely as a memorial to their sacrificial discipleship. But that it could have been built without the strong hand of a mighty missionary brotherhood behind it is a question to be answered with an emphatic No!

A reverence for the sublimities of yesterday is a condition for a fine perception of the hidden triumphs of tomorrow.—*Phillips Brooks.*

Convention Elections and Resolutions

International Convention of the Disciples of Christ

Officers for 1926-27

President, E. S. Jouett, Louisville, Kentucky; vice-presidents: George A. Campbell, St. Louis, Missouri, Mrs. Percy M. Kendall, Medina, Ohio, Judge Jesse F. Holt, Sherman, Texas; recording secretary, Mrs. George W. Muckley, St. Louis, Missouri; treasurer, J. H. Nance, Dallas, Texas; general secretary, Graham Frank, Dallas, Texas.

Executive Committee

Terms expire 1927: A. E. Cory, Kinston, North Carolina; M. L. Pontius, Jacksonville, Illinois; Clifford S. Weaver, McKinney, Texas; Mrs. Thomas Baugh, Oklahoma City, Oklahoma; T. C. Howe, Indianapolis, Indiana. Terms expire 1928: Joseph W. Hagin, Covington, Kentucky; Miss Allena Grafton, Indianapolis, Indiana; Walter M. White, Memphis, Tennessee; Ray E. Hunt, Lincoln, Nebraska; C. M. Chilton, St. Joseph, Missouri. Terms expire 1929: Mrs. Madison Miller, Liberty, Missouri; Frank Buttram, Oklahoma City, Oklahoma; Richard W. Wallace, Valdosta, Georgia; Mrs. Ada Mosher, Detroit, Michigan; Charles R. Oakley, Chicago, Illinois.

Budgets and Promotional Relationships

Terms expire 1927: C. C. Buckner, Topeka, Kansas; W. Palmer Clarkson, St. Louis, Missouri; John R. Golden, Decatur, Illinois; C. H. Winders, Indianapolis, Indiana. Terms expire 1928: Frank Buttram, Oklahoma City, Oklahoma; A. E. Cory, Kinston, North Carolina; Ray E. Hunt, Lincoln, Nebraska; W. A. Shullenberger, Indianapolis, Indiana. Terms expire 1929: W. E. Jameson, Fulton, Missouri; B. T. Smith, Shelbyville, Indiana; Beverly Jouett, Winchester, Kentucky; Joseph Serena, Cape Girardeau, Missouri.

A Steadfast State Secretary
E. C. Lunger, Williamsport, Pa.

United Christian Missionary Society

Board of Managers—1926-27

Chairman, Clifford S. Weaver.
Clerk, Helen Goodrick.

Alabama—E. E. Linthicum, Birmingham; Mrs. L. G. Pierson, Selma; *Arizona*—Mrs. W. L. Martin, Winslow; *Arkansas*—J. H. Fuller, Little Rock, Mrs. O. L. Gregory, Rogers; *California (North)*—H. O. Breeden, Oakland, Mrs. Ella G. Morrison, Monterey; *California (South)*—Clifford A. Cole, Glendale, Mrs. H. M. Horn, Los Angeles; *Colorado*—William Oeschger, Denver, Mrs. Sudie E. Flint, Denver; *Florida*—Mrs. J. W. Ragsdale, Jacksonville, H. J. Brazelton, Tampa; *Georgia*—Richard W. Wallace, Valdosta, Mrs. John H. Wood, Winder; *Idaho*—C. E. Burgess, Boise; *Illinois*—Mrs. Robert Cowling, Mt. Carmel, Mrs. W. H. Fisher, Chicago, Dr. Fred D. Pratz, Moweaqua, M. L. Pontius,

From Three Corners of the Earth
Dr. Jennie Fleming, Mungeli, India; J. H. McCallum, Nanking, China; Mrs. John Thompson, Los Angeles, California

Jacksonville, Mrs. Mary M. Reat, Charleston, Mrs. C. U. Collins, Peoria, William Price, Peoria, Mrs. Ada Peter, Quincy, *W. B. Slater, Moline; *Indiana*—*James H. Lowry, Indianapolis, W. E. Moore, Marion, Mrs. E. W. Taylor, South Bend, Mrs. W. C. Smith, Indianapolis, Mrs. Wilbur Templin, Elkhart, A. L. Ward, Union City; *Iowa*—Hon. Hubert Utterback, Des Moines, D. C. Knupp, Vinton, *Dean J. C. Caldwell, Des Moines, Mrs. D. W. Morehouse, Des Moines, Miss May F. Frick, Cedar Rapids, Mrs. E. C. Smith, Newton; *Kansas*—C. M. Jackman, Wichita, Mrs. Gertrude I. Lanning, Topeka, H. J. Perry, Kansas City, Mrs. C. E. Brown, Topeka, E. W. Harrison, Winfield; *Kentucky*—Miss Lucy Mapes, Shelbyville, Joseph W. Porter, Lexington, Mrs. H. K. Bourne, New Castle, George Darsie, Mt. Sterling, Horace Kingsbury, Hopkinsville, Mrs. Charles A. Thomas, Lexington; *Louisiana*—Miss Janie Cole, Winnfield, Marvin O. Sansbury, New Orleans; *Manitoba—Saskatchewan—Alberta—British Columbia*—Mrs. George Stewart, Winnipeg, Manitoba; *Maritime Provinces*—J. S. Flaglor, St. John, New Burnswick; *Maryland—Delaware—District of Columbia*—Mrs. E. T. Stephenson, Washington, D. C., Harvey Baker Smith, Washington, D. C.; *Michigan*—Mrs. E. H. McFarland, Detroit, Clarence A. Brady, Grand Rapids; *Minnesota*—Mrs. Charles Oliver, Minneapolis, C. C. Crouch, Minneapolis; *Mississippi*—Mrs. R. L. Price, Jackson, James N. Faulconer, Jackson; *Missouri*—Mrs. C. C. Davis, Brunswick, Mrs. L. J. Eastin, St. Joseph, R. H. Miller, Kansas City, George L. Bush, Carrollton, George A. Campbell, St. Louis, F. W. Fleming, Kansas City, Mrs. R. M. Talbert, Cape Girardeau, Mrs. J. J. Phillips, Columbia, Mrs. A. C. Barnes, Mexico, Frank R. Henry, St. Louis; *Montana*—Mrs. Walter M. Jordan, Butte; *Nebraska*—L. A. Brumbaugh, Fairbury, Mrs. Edwin G. Jones, Omaha, Mrs. Ada Hunt, Lincoln; *New England*—Mrs. Albert Louis Fullerton, Boston, Arthur Cattermole, Danbury, Connecticut; *New Mexico—West Texas*—R. E. Ross, El Paso; *New York—New Jersey*—G. M. Kirby, Buffalo, New York, Mrs. L. C. McPherson, Keuka Park, New York, L. W. McCreary, East Orange, New Jersey; *North Dakota—South Dakota*—Mrs. A. N. Aldrich, Aberdeen, South Dakota; *North Carolina*—Mrs. Perry Case, Wilson, H. Galt Braxton, Kinston; *Ohio*—Mrs. John Brogdon, Hamilton, J. L. Garvin, Lakewood, Mrs. John D. Ellis, Norwood, Arthur B. Robertson, Ashland, E. P. Wiles, Cleveland Heights, Mrs. Alexander Adamson, Akron; *Oklahoma*—John R. Miller, Sapulpa, Mrs. J. M. Rouse, Oklahoma City, R. C. Snodgrass, Enid, Mrs. J. E. M. Taylor, Muskogee; *Ontario*—R. George Quiggin, Toronto; *Oregon*—Mrs. William A. Reid, Corvallis, W. S. Lemmon, Port-

*Elected to fill vacancy.

A Smile from the Northwest
Roy K. Roadruck, president Spokane University

—W. R. Warren

A High Power Pastoral Pair

Mr. and Mrs. F. W. O'Malley, Amarillo, Texas

land; *Pennsylvania (East)*—Franklin R. Payne, Harrisburg; *Pennsylvania (West)*—W. H. Hanna, Pittsburgh, Mrs. James H. Dever, Washington, Mrs. Dwight Roberts, Johnstown; *South Carolina*—*S. T. Willis, Columbia; *Tennessee*—Mrs. Maurice E. Woodson, Memphis, W. J. McGill, Shelbyville, Mrs. M. C. Wiggins, Paris, Polk Tarwater, Rockwood; *Texas*—Clifford S. Weaver, McKinney, Mrs. R. H. Compton, San Angelo, Mrs. B. A. McKinney, Dallas, Kleber Lipscomb, Dallas, Mrs. Colby D. Hall, Fort Worth; *Virginia*—Mrs. H. D. C. Maclachlan, Richmond, Francis Hume Scott, Roanoke; *Washington*—J. B. Hunley, Walla Walla, Mrs. C. P. Fulton, Chehalis, Paul Reagor, Tacoma; *West Virginia*—William D. VanVoorhis, Morgantown, Mrs. T. M. Reed, Hinton, J. W. Yoho, Huntington; *Wisconsin*—Mrs. J. C. Thurman, Green Bay. *Wyoming*—To be selected by executive committee.

Executive Committee

G. L. Bush, Carrollton, Missouri; George A. Campbell, St. Louis, Missouri; Mrs. C. U. Collins, Peoria, Illinois; George Darsie, Mt. Sterling, Kentucky; Mrs. J. D. Ellis, Norwood, Ohio; Col. F. W. Fleming, Kansas City, Missouri; Miss May Frick, Cedar Rapids, Iowa; Frank R. Henry, St. Louis, Missouri; W. J. McGill, Shelbyville, Tennessee; Mrs. D. W. Morehouse, Des Moines, Iowa; Mrs. Ada Peter, Quincy, Illinois; M. L. Pontius, Jacksonville, Illinois; Mrs. Mary M. Reat, Charleston, Illinois; A. B. Robertson, Ashland, Ohio; W. B. Slater, Moline, Illinois; Mrs. W. C. Smith, Indianapolis, Indiana; Mrs. R. M. Talbert, Cape Girardeau, Missouri; Mrs. E. W. Taylor, South Bend, Indiana; E. P. Wiles, Cleveland, Ohio; Mrs. M. E. Woodson, Memphis, Tennessee.

Officers for 1926-27

President, F. W. Burnham; first vice-president, Stephen J. Corey; second vice-president, Mrs. J. M. Stearns; recorder, Miss Helen Goodrick; treasurer, C. W. Plopper; secretaries: Mrs. Affra B. Anderson, Jesse M. Bader, J. H. Booth, John R. Golden, Robert M. Hopkins, Grant K. Lewis, J. H. Mohorter, H. B. McCormick, Paul G. Preston, F. E. Smith, Miss Joy Taylor, Miss Lela E. Taylor, Miss Daisy June Trout, C. M. Yocum; secretary-treasurer, M. H. Gray; secretary-editor, W. R. Warren; western representative, W. F. Turner.

*Elected to fill vacancy.

Committee on Time and Place

W. G. Alcorn, Missouri, Mrs. H. S. Gilham, California, Sam I. Smith, Florida.

Association for the Promotion of Christian Unity

President, L. G. Batman, Youngstown, Ohio; vice-presidents, W. F. Rothenburger, Springfield, Illinois; Edgar DeWitt Jones, Detroit, Michigan; secretary, H. C. Armstrong; commissioners for a term of three years: L. G. Batman, Youngstown, Ohio, Dr. W. P. Chamberlain, Cleveland, John B. Cowden, Nashville, Tennessee, W. H. Hoover, North Canton, Ohio, Ray E. Hunt, Lincoln, Nebraska, Edgar DeWitt Jones, Detroit, Michigan, H. D. C. Maclachlan, Richmond, Virginia, W. F. Rothenburger, Springfield, Illinois, Walter M. White, Memphis, Tennessee.

Pentecostal Anniversary Committee

Charles Reign Scoville, Chicago, Illinois; P. H. Welshimer, Canton, Ohio; Willis E. Pierce, Cameron, West Virginia; Jesse M. Bader, St. Louis, Missouri; H. G. Knowles, Little Rock, Arkansas; W. R. Holder, Fort Worth, Texas; Cleveland Kleihauer, Seattle, Washington; C. R. Hudson, Los Angeles, California; Lin D. Cartwright, Coffeyville, Kansas; Allen Wilson, Lexington, Ky.; C. R. Stauffer, Atlanta, Georgia; H. H. Peters, Bloomington, Illinois; George H. Stewart, Winnipeg, Canada; Lee Sadler, Richmond, Virginia; F. D. Kershner, Indianapolis, Indiana.

Directors of the Board of Education

Robert J. Aley, Indianapolis, Ind.; Miner Lee Bates, Hiram, Ohio; Ira C. Batman, Bloomington, Indiana; Arthur Braden, Los Angeles, California; C. L. Burton, Toronto, Ont., Canada; C. C. Chapman, Fullerton, California; E. R. Cockrell, Fulton, Missouri; Mrs. Mary Craig, Des Moines, Iowa; R. H. Crossfield, Norfolk, Virginia; Richard Dickinson, Eureka, Illinois; G. D. Edwards, Columbia, Missouri; G. H. Fern, Camden Point, Missouri; Stephen E. Fisher, Champaign, Illinois; W. E. Garrison, Chicago, Illinois; Mrs. Mattie Gay, Versailles, Kentucky; Cloyd Goodnight, Bethany West Virginia; A. D. Harmon, Lexington, Kentucky; Madison A. Hart, Danville, Kentucky; W. J. Herbster, Pittsburgh, Pennsylvania; R. E. Hieronymus, Urbana, Illinois; Geo. W. Hilderbrandt, Oklahoma City, Oklahoma; H. S. Hilley, Wilson, North Carolina; J. W. Hines, Rocky Mount, North Carolina; Judge Jesse F. Holt, Sherman, Texas; Louis A. Hopkins, Ann Arbor, Michigan; T. C. Howe, Indianapolis, Indiana; J. T. T. Hundley, Lynchburg, Virginia; W. E. Jameson, Fulton, Missouri; W. P. King, Sherman, Texas; Cleveland Kleihauer, Seattle, Washington; Edgar D. Lee, Columbia, Missouri; Hume Logan, Louisville, Kentucky; Arthur M. Long, Enid, Oklahoma; I. N. McCash, Enid, Oklahoma; J. P. McConnell, East Radford, Virginia; S. J. McFarland, Dallas, Texas; J. R. McWane, Birmingham, Alabama; D. W. Morehouse, Des Moines, Iowa; Daniel W. Ohern, Oklahoma City, Oklahoma; Roy K. Roadruck, Spokane, Washington; T. T. Roberts, Cisco, Texas; Harry Rogers, San Antonio, Texas; Mrs. Maude Lucas Rumpler, Indianapolis, Indiana; Mrs. Luella St. Clair Moss, Christian College, Columbia, Missouri; Joseph A. Serena, Cape Girardeau, Missouri; W. A. Shullenberger, Indianapolis, Indiana; Bin T. Smith, Shelbyville, Indiana; E. F. Snavely, Lincoln, Nebraska; O. P. Spiegel, Montgomery, Alabama; George Stewart, Winnipeg, Manitoba, Canada; Carl B. Swift, Springfield, Missouri; Mrs. Alda R. Teachout, Cleveland, Ohio; B. D. Van Meter, Des Moines, Iowa; E. M. Waits, Fort Worth, Texas; J. B. Weldon, Bethany, Lincoln, Nebraska; Mrs. L. N. D. Wells, Dallas, Texas; Walter M. White, Memphis, Tennessee; Allen Wilson, Lexington, Kentucky; Bert Wilson, Eureka, Illinois; John H. Wood, Canton, Missouri.

—W. R. Warren

Preaching and Teaching

L. W. Harper, minister, Marshalltown, Iowa; Paul B. Rains, religious education director, Country Club Church, Kansas City, Missouri

—W. R. Warren

Exchanging Indian Reminiscences

Dr. Jenny E. Crozier, Bilaspur, India; Mrs. D. O. Cunningham, Indianapolis, Indiana

Board of Temperance and Social Welfare

President: F. E. Davison.

Vice-President: J. W. Putnam.

Treasurer: Floyd Bell.

Secretary: Alva W. Taylor.

—W. R. Warren

Daughter and Father

Mrs. Charles Shedd (Anna Louise Fillmore), Waycross, Georgia; J. H. Fillmore, Cincinnati, Ohio.

Resolutions Adopted by the Convention

An Adequate and Representative Church of Disciples of Christ in Washington, D. C.

The idea of erecting an adequate and representative church of Disciples of Christ in the national capital, which has been approved by three of our International Conventions, has grown in strength and magnitude during the past few years.

The brethren of the Vermont Avenue Church, through their building site committee, after patient and persistent efforts, have finally secured the last remaining property necessary to the completion of the most desirable and outstanding location for such a church in the entire city of Washington.

By action of a previous convention, the matter of erecting such an edifice was recognized as a brotherhood enterprise and was referred to the department of church erection for such action as seemed best and practicable.

The time has now come when this great venture of faith must be carried to the whole brotherhood for final disposition, with full realization that the Vermont Avenue Church is unable to accomplish this undertaking alone. In view of the above facts, be it resolved: 1. That we commend the brethren of our mother church in the nation's capital for their vision, courage and steadfast faith in carrying forward this noteworthy enterprise thus far, and

2. That we recommend that the United Christian Missionary Society, through its department of church erection, lend every possible aid toward this project, especially by way of counsel and cooperation in working out ways and means of consummating this great task.

Young Men's Christian Association

Inasmuch as the Young Men's Christian Association throughout the world is doing a splendid Christian service for young men and

Whereas, they have requested the International Convention to be represented on their counseling commission of the churches; Be it resolved:

That the executive committee of the International Convention be the standing committee on this work and that this committee appoint annually a member of the above commission.

Stockholm Conference on Life and Work

That the executive committee of the International Convention be authorized to appoint a committee of three to represent the Disciples of Christ in conferring with the continuation committee on the Stockholm Conference on Life and Work.

Near East Relief

Work among orphans in Bible lands under the care of Near East Relief is in hearty accord with the principles of our brotherhood. Its emphasis on training of the children, including moral and religious training, its value as an interdenominational and international project, its method of giving the western evangelical interpretation and the western practical application of the teachings of the Master to the eastern orthodox churches and the far-reaching missionary aspect of the work —all should appeal to our members and constituency.

Women Gifted and Devoted

Mrs. Madison Miller, Liberty, Mrs. R. S. Latshaw, Kansas City; Mrs. C. C. Patton, St. Joseph

We not only commend what our people have done for this work, but urge continued cooperation until the task can come to an orderly close.

To this end we continue the advisory committee and urge our churches and Bible schools to make a place for the presentation of this cause and favor the home observance of Golden Rule Sunday, and ask our editors to continue to give their leaders adequate information concerning the work and its future development.

Federal Council of Churches

The Disciples of Christ, by virtue of their interest in Christian unity, are inherently committed to every cooperative effort of the kingdom. Among these agencies none equal in importance and possibilities the Federal Council of the Churches of Christ in America.

At present twenty-nine communions representing twenty million Christians are leagued together in the vital interests of practical Christianity in the United States. The Federal Council is supported in part by individual gifts and in part by contributions from cooperating communions. At the Oklahoma City convention last year it was proposed that the Disciples contribute $20,000 to this work. Of this amount only $878.86 was paid. We recommend that every church among us give recognition to this cause in its annual budget.

Prohibition and Law Enforcement

Whereas, there is a determined effort now on to break down national prohibition, and

Believing that the federal authorities cannot alone secure adequate enforcement; Be it resolved:

1. That the churches should seek to revive in the citizenship the old time moral passion for the cause, and

2. That all the temperance forces should mobilize to procure enforcement through local law officers, through cooperation with the federal authorities.

Anniversary of Pentecost

The nineteen hundredth anniversary of Pentecost will occur in May, 1930. We therefore recommend to our International Convention that a special Pentecost anniversary committee be created to arrange for the Churches of Christ in all lands to begin now to so shape their programs as to fittingly observe this great anniversary.

We most heartily commend the step taken by the Canton Church Life Conference inaugurating this movement and we recommend that the committee on nominations of the International Convention nominate a Pentecost Anniversary Committee of fifteen that shall be representative of every phase of our work. This committee, so nominated, to be elected by the International Convention.

We recommend and request that this anniversary shall be as the first Pentecost, a great spiritual, soul-winning, community uplifting, church up-building, world-wide movement for the King and the Kingdom. This anniversary should touch every church, every mission station, every organization and agency of our brotherhood. It should not, it must not be made a partisan affair by any group or agency, and must not be made an occasion for great drives for

A Team in Education

W. P. King, president, and Mrs. King, dean of women, Carr-Burdette College, Sherman, Texas

great funds. Let us makes it a Pentecost. God will direct all that is to follow.

We recommend that this committee to be created begin its work at once. Christ's disciples were with their master three years and a half. It is about three years and a half until May, 1930, hence, preparation work should begin at once. We recommend that this committee get in touch with our brethren in all lands and if at all possible try to visit the mission stations to enlist and inspire them to pray and plan for the greatest period in the history of the church.

We recommend that each and every minister and church among us set aside the fifty days, preceding Pentecost of 1930, as the proper time to observe this 19th centenary of Pentecost; that each minister and church make the greatest possible plans for the great spiritual uplift of the church; for presenting the great, vital, cardinal doctrines recorded in the first and second chapters of the book of Acts; and through this that every pastor, every evangelist and every member of every church make the greatest effort in soul winning in the history of our brotherhood. Let us pray and plan from the very first that all this may be done in the unity, spirit and power of the first Pentecost.

Channel for Procedure

Whereas, it is inevitable in our human relations that differences of opinion arise which may result in serious disturbances of our churches and of the work which they are attempting to do, which differences, we believe, might be adjusted in conferences between the parties concerned, resulting in common understanding and hence in progress of the work, and

Whereas, the International Convention of Disciples of Christ with its ad interim executive committee has been created as a channel for peaceful and orderly procedure, be it resolved:

1. That we advise the executive committee of this International Convention promptly to take cognizance of any threatening disturbances which may arise and that it seek to bring about conferences between the opposing parties or groups with a view of adjusting their differences before injury be done to the cause we love;

2. That we recommend to our brethren everywhere that they respond favorably to such overtures from the executive committee of the International Convention, and that they use such executive committee as the channel for the peaceful adjustment of their differences;

3. That wherever such differences already exist, this procedure be recommended to all groups and agencies for the bringing about of peace and harmony in our brotherhood.

Compulsory Military Training

Whereas, our people are committed to the principle of no conscription in times of peace, Be it resolved:

1. That we oppose all compulsory military training in the colleges, universities and high schools of this country, and

2. That we congratulate the colleges of the Disciples of Christ on the absence of all military training on their campuses.

Proposed Amendment to Constitution

Looking to a Representative Convention

In order that the autonomy and freedom of the church may be preserved, and a democratice method of representation of local congregations in our annual convention may prevail, we respectfully petition the International Convention of Disciples of Christ, that Article III of its Constitution be amended to read:

"The annual assembly shall be composed of members of Churches of Christ who shall attend and enroll as follows: Each church of less than 100 members may appoint one messenger to represent it in the deliberations of the annual assembly. If it has 100 members or more it shall have two messengers and one additional messenger for each hundred members above the first hundred, provided that no church shall have more than 10 voting messengers.

"Voting shall be viva voce, except that in case of a doubtful result, and on demand of one hundred members or more, the chair may order a ballot, and on such ballot each congregation may register its will on the basis of its representation. All members of Churches of Christ shall be entitled to admission to all public sessions of the convention."

Clinton Lockhart

(*Continued from page* 13.)

That place is the Christian college. Men of faith are there—to teach faith. Men of prayer, men who believe in God, men who seek to follow Christ. This noble tradition still obtains at Texas Christian University. To omit reference to others for the time being, there is Dr. Clinton Lockhart, who above scholarship and above intellectual attainments exemplifies the life that is hid with Christ in God. He teaches Hebrew, Greek, Arabic, Syriac. Far more than this, he teaches humility, loyalty, reverence, consecration, service. Is there a response to such teaching? They who ask the question are ignorant of the nature of youth. Youth is the age of idealism, of aspiration, of virtue.

> One accent of the Holy Ghost
> This heedless world hath never lost.

Our learned professor is not without the saving grace of humor. A few days ago, Dr. Lockhart was engaged in calling the roll of his class. He called the name of "Rags" Matthews, possibly the greatest football linesman in the southwest. There came an emphatic "Present" from the rear of the room.

The professor went on with the calling of the roll. The door opened and Mr. "Rags" Matthews walked in. He was greeted with a tremendous outburst of merriment in which the professor joined. The professor was the first to speak. "I think, Mr. Matthews, that I ought to explain the reason for our merriment. You have already been marked 'present' for the day. I did not know that you had a double, an exact counterpart anywhere in creation. We have believed that you are the only original 'Rags' Matthews in existence, and we still believe that is the case."

To point the moral, and to do it in Greek, the favorite language of the doctor, let it be said that Dr. Lockhart is a "Hapax Legomenon." In plain English there is but one Clinton Lockhart. Texas Christian University values more than endowment or buildings the services of its devoted teachers and servants. Dr. Lockhart is of those who serve.

Nation-Wide Bible Reading

A PART of the 1927 Pre-Easter Evangelistic program is the simultaneous reading of the book of Luke during the first twenty-four days of January and the book of Acts during February. The plan is to read a chapter each day in these two great books of the New Testament.

The plan is to be participated in, not only by our own brotherhood, but by all the evangelical bodies of America. Tens of thousands will read the same chapter on the same day. Preachers and churches are urged to place all orders over 4,000 for penny copies of Luke and Acts with the American Bible Society, Bible House, Astor Place, New York City. All smaller orders should be placed with the regional depositories nearest to them, which are as follows:

Agency among the colored people of the United States: J. P. Wragg, Bible House, Astor Place, New York City.

Eastern agency (New York State and adjacent regions not otherwise cared for): The Secretaries, Bible House, Astor Place, New York City.

Atlantic agency (Pennsylvania and New Jersey): Frank P. Parkin, 701 Walnut Street, Philadelphia, Pennsylvania.

National capital agency (Maryland, Delaware and District of Columbia): James H. Hyatt, 716 Woodward Building, Washington, D. C.

South Atlantic agency (West Virginia, Virginia, North Carolina, South Carolina, Georgia and Florida): M. B. Porter, 218 North Adams Street, Richmond, Virginia.

Central agency (Ohio, Kentucky, Tennessee, Alabama and Mississippi): Frank Marston, 424 Elm Street, Cincinnati, Ohio.

Northwestern agency (Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, and South Dakota): J. L. McLaughlin, 156 W. Washington Street, Chicago, Illinois.

Southwestern agency (Texas, Oklahoma, Louisiana and Arkansas): J. J. Morgan, 911 Main Street, Dallas, Texas.

Western agency (Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico and Arizona): Arthur F. Ragatz, 1515 Larimer Street, Denver.

Pacific agency (California, Nevada, Oregon, Washington, and Hawaii): A. Wesley Mell, 250 Golden Gate Ave., San Francisco, California.

Kingdom Building on Mt. Beulah

By MRS. ANNA SCOTT CARTER

Another Jubilee Building

Laying the cornerstone at Southern Christian Institute

THE laying of the cornerstone of the Missouri Golden Jubilee Building on Mt. Beulah in September marks another achievement for Southern Christian Institute. The sum of twenty-five thousand dollars was provided by Missouri women during the time of the Jubilee, and twenty-five thousand came from the Rockefeller Foundation. The building is of brick, providing classrooms, science laboratories, library and chapel. Since much of the building material can be supplied from the plantation and many of the boys have become skilled workmen, this fifty thousand dollars in the hands of these kingdom builders will make a great showing when completed.

The speakers on this occasion were Mrs. Moter of Jackson, Mississippi, Bishop Bratton of the Episcopal Church, Mississippi, Mr. Hilborn, state superintendent of public schools, Mr. Forot, representing the General Education Board, F. W. Burnham representing the United Christian Missionary Society and the writer, representing the women of Missouri. Several alumni of the school spoke, expressing gratitude for the holy influences of this institution in the life of their people, and joy at its forward movement through this building.

This work was begun thirty-six years ago, when Mr. and Mrs. J. B. Lehman, who were then leaving college, were induced to become the pioneers of this native field. It was indeed pioneer work. Old prejudices had to be broken down and sympathetic understanding created. Funds were lacking, but an unwavering faith, abounding grace to meet the critic and make him friend, patient, dignified toil, were all combined in the hearts of these two people, who have succeeded in building the most outstanding mission in the south.

Many buildings now dot the hill, and each one is a monument to faith and toil. It requires skill and patience to take the Negro and teach him diligent, skilled labor, and both Mr. and Mrs. Lehman are peculiarly fitted for this task. While the boys are learning to build and till the soil, the girls are learning the art of home making. No cleaner or more orderly household can be found anywhere in the land.

We tarried several days on this beautiful spot of the southland. Nature has favored it, and a high and holy purpose has hallowed it. Mt. Beulah is a high bluff commanding a wide range of earth and sky, overlooking Big Black River with its border of graceful elm and walnut. Great oaks with fringe of Spanish moss stand like sentinels of the centuries. Crepe myrtle, cape jasemine, woodbine and holly, sunny skies, mocking birds and swallows vie with each other in expressing abundant life and beauty.

On this beautiful spot stands the old mansion which still reflects the glory of ante bellum days. Aristocracy laid its foundations and spared no magnificence in building and furnishing the great rooms. It stands both historic and prophetic. It echoes a glorious past, bearing footprints of those who have come and gone in festive or somber mood. There have been gala days and there have been dark days when war drums beat. It points to a more glorious future. Prayer, toil and song have mingled together to harmonize ideals, building God into life and everything seems to say, these shall abide.

It was here Jacob Kennoly worked in brick and mortar and read his Bible. By his side was the little boy called Emory. Out on the river they sailed their boats, that of the black boy leading out and the little one following close behind—strange prophecy of the coming years when the white boy would follow the black boy across the waters, in response to those ideals which glorify Mt. Beulah!

And here is the "Golden Room at the End of the Way" a dream of Mother Ross in fulfillment. How very near she seemed all the while we tarried here. Just four days before our coming, she "closed the shades and said goodnight," but it seemed to us she had not gone far. On her picture which hangs on the wall are these words in her writing:

Great as it is to dream a dream
When in youth we stand by the Starry stream,
It is a greater thing to fight life through
And say at the end, the dream was true.

This expressed her life. She had a broad outlook toward God, a kindly attitude toward all she met, and power so to order her life that truly she could say at its close, "the beautiful dream is true."

It also expresses the life of the builders of Southern Christian Institute. They have the same outlook, the same attitude and sufficient power so to order life, that glorious dreams come to fulfillment.

A close up

President J. B. Lehman placing the cornerstone at S. C. I.

Station UCMS Broadcasting

THE church at Cheyenne, Wyoming, which was established by the United Society and which we have been helping to support, has been able to purchase a lot on which it expects to erect a church in the future. The price of this lot was $4,250, and the church was able to pay most of it in cash. The building is to be made possible by a gift of the American Christian Missionary Society from the Belva M. Herron, estate and a loan from the department of church erection. It is to be called the Rose Herron Chapel.

Mrs. Esta Alexander, resident in the Northwestern Christian Home for ten years, passed away October 14, 1926. She was a lifelong member of the church.

Reports from the Emily E. Flinn Home indicate that there are a number of very aged members who are in very frail health, necessitating the employment of a special nurse.

For several years our Negro workers have had no leader among the young people. P. H. Moss, general superintendent, and Deetsie Blackburn, children's worker, are very effective in their work, but they need a young people's worker to enable them to hold schools of methods and leadership training schools, to care for their young people's conference, and in other ways to assist in the growing work among the young people. Vance Smith, who has been recently chosen by the Negro brethren to edit their new paper, *The Christian Plea,* is well prepared for this service. He is a graduate of Southern Christian Institute, received his A.B. degree at Butler College in 1925 and has almost completed his work for the master's degree in the University of Chicago. He is a fine Christian young man and was elected to this work by the executive committee at its last meeting. He has already entered upon his new duties.

Dr. and Mrs. I. C. Wohrley who have been at Yunnanfu, South China, for some time, have been asked to return home for conference with regard to the work.

In the November number of WORLD CALL it was erroneously stated that Stanley R. Weaver was being sent to Africa by the Hollywood, California, Church. Mr. Weaver goes to Africa as the living link of the Wheeling, West Virginia, Church, which is proud of its messenger and happy in the anticipated joy of his service.

An interesting wedding occurred in Huntington, West Virginia, on September 25, when Miss Mae Yoho and Normal Ward were united in marriage. Miss Yoho was for three years a valuable worker in that territory under our religious education department and plans to continue her line of work with her new partner as a missionary in South America. The young people have entered Yale University for special training with a view to dedicating their lives to this field. The well wishes of many friends go with them.

As evidence that our people are reading missionary literature more and more, the treasurer's report for the three months' period, July 1 to September 30, showed a gain of $1,368.18 in the sales literature fund.

Profound sorrow is felt by the headquarters group as well as by hundreds of Disciples of Christ everywhere who enjoyed the International Convention's reports in the Memphis *Commercial Appeal,* at the death of that paper's editor, C. P. J. Mooney, on November 22. Mr. Mooney was stricken at his desk and died within a short time. He was a big-souled man, unquestionably Memphis' leading citizen, with an interest and joy in things of the spirit that materially advanced the cause of religious forces in that city. His loss is keenly felt; we sorely need men of his caliber.

As directed by the executive committee, the promotional division, after conference with the church erection department, sent out an appeal for relief for the Florida churches that suffered in the storm. To date $2,034.19 has been received by the United Society. The churches have received $2,965.06 direct, according to the last report. The total received to date is $4,999.25.

The publicity department has been furnishing to the churches a bulletin with news of the United Society's work printed on the inside pages. The churches print their local church news on the outside and distribute these bulletins on Sunday to the congregation. Last month the publicity department issued 85,000 of these bulletins. They have furnished this information also as "clip sheets" to cover 1,000 additional churches, news items being clipped and inserted in the local church bulletins. This same information has been furnished to state and national papers.

In addition to handling the one day conventions, the field department has kept a large number of missionaries in the field throughout the fall. They have reached more churches in this period than in any similar period in the past three years.

The treasurer's report indicates an increase in the general fund of over $8,131.27 during the month of October of this year as compared with October of last year, and an increase of $13,849.57 at the close of the first four months of this year as compared with the first four months of last year. The greatest increase was in the woman's missionary societies, their increase for the year being $8,678.86.

The annuity fund shows an increase for October of $8,900 over the corresponding month last year and a total increase for the year of $2,000 over the first four months of last year.

The sympathy of all at headquarters goes out to C. E. Robinson, our missionary in Japan, in the loss of his mother, Mrs. W. Ann Robinson who passed away at her home in Emporia, Kansas, on November 20.

The circle of Circle Meets is widening! Nine are being held this year. Illinois, and Kansas held their gatherings early in the fall; Kentucky, Pennsylvania, Indiana and Missouri will hold theirs during the coming months. The three new ones added to the roster are Iowa, California and Ohio.

The mid-year conference of state and field workers of the woman's missionary societies will be held at headquarters January 19-20.

At the Memphis convention in the United Society literature booth there were 1,183 books sold, totaling $1,276.46.

Our mission force in Africa is again saddened by news of the death of Mrs. Mary Bowyer, mother of Mrs. C. P. Hedges of Monieka and Mrs. W. A. Frymire of Lotumbe, which occurred at her home in Bement, Illinois, on November 5. The severing of family ties is always hard but particularly so when loved ones are on the other side of the world. May the abiding presence of the Comforter be with them.

As is recorded elsewhere in this number, two new secretaries were elected by the Memphis International Convention to serve on the official force of the United Society, John R. Golden of Decatur, Illinois and Paul G. Preston of Dallas, Texas.

Through his service as chairman of the board of managers and as a member of the executive committee and of the oriental commission of the United Christian Missionary Society, WORLD CALL readers are well acquainted with Mr. Golden. We hope next month to introduce him more adequately and to indicate the service to which the executive committee assigns him at its meeting December 14.

All who are concerned for the progress of the manifold work committed to the United Society will regret to learn that Mr. Preston has felt compelled to decline the election as secretary of the society at Memphis. He continues as minister of the Oak Cliff Church, Dallas.

Glimpses of the Religious World

PLANS for an American college in Athens, to be modeled after Robert College in Constantinople, are well under way according to an announcement in the New York *Evening Post*. Professor Edward Capps, head of the department of archæology at Princeton University and former United States minister to Greece, has acceded to the request of a group of influential Athenian business men to organize a board of trustees and direct the policy of the institution. Application for a charter for a non-sectarian, non-political American College modeled on the Robert College charter, has been filed with the board of regents of the State of New York, the institution to be known as Athens College.

A new word has appeared in the languages of Central Europe. The long familiar initials of the Young Men's Christian Association have become a word, written simply "Ymca" and pronounced "Imka."

Active plans to enlist 50,000 Protestant and Catholic clergy in efforts to save five million Jews in Eastern and Central Europe who face starvation, were launched in November through a movement sponsored by the American Christian Fund for Jewish Relief. Dr. S. Parkes Cadman, president of the Federal Council of Churches, and Judge Victor J. Dowling, a representative Roman Catholic layman, are joint chairmen. Owen D. Young, and George MacDonald are vice-chairmen.

The British Weekly observed its fortieth birthday in November and celebrated the event with the production of a mammoth edition of that worthy journal. The paper, ably edited by John Hutton, reflects the genius of its guiding spirit for so many years, Sir Robertson Nicoll, who served as editor from its inception in 1886 until his death scarcely a year ago. No paper is more welcome in the WORLD CALL office than *The British Weekly*, bringing to us fresh, weekly interpretations of life on the other side of the Atlantic.

Carlton M. Sherwood of New York, state general secretary of the Christian Endeavor movement, has been elected international extension secretary of the United Society of Christian Endeavor, the North American branch of the world-wide young people's organization.

Nearly one thousand women gathered at a luncheon "for better Pan-American understanding" in New York, November 6, under the auspices of the Women's Co-operating Committee of the Educational Advance in South America, and subscribed over $43,000 for the support of North American evangelical schools on the sister continent. These subscriptions bring the amount so far raised in the campaign for $2,590,000, now being carried on by the Committee on Educational Advance in South America, to approximately $500,000.

The Equitable Life Assurance Society is making the week of December 13-18 of this year "Bequest Week," during which time its agents are specializing in promoting gifts through life insurance trusts for educational, missionary, religious and philanthropic organizations connected with the church. The plan is being carried out in cooperation with the Federal Council of the Churches.

Last year this company devoted one day to this purpose, calling it "Bequest Day." On that day, 335 representatives interviewed 1,370 prospects in the interests of 545 charitable organizations and secured 57 applications for policies totaling $169,500, designating religious or charitable or educational organizations as beneficiaries.

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance in inviting all churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year January 2-8. The devotional program will not only be circulated through all English-speaking lands, but will be translated for use in over fifty countries. Thursday of this week, the sixth, is being especially designated as the Day of Prayer for Foreign Missions.

A PRAYER FOR THE NEW YEAR

By MARGARET E. SANGSTER

God, make the New Year colorful!
Though it holds fear and dread,
Though, through the darkness of the night, I dare not look ahead,
I will not mind, if I may glimpse a thread of scarlet thrown
Across the dusty, rocky path that I must walk alone.

I will not mind the fright, the tears—if only I may see
A hint of silver in the hills, to tinge their mystery!
I will not mourn for broken dreams, if I may build again
A little house of vivid tile, from fragments of my pain. . . .

God, when the skies are overcast, as if all nature grieves,
Let me find flowers hiding in the shadows of brown leaves.
And when the evening crowds upon the sparkle of the day,
Let me see shades of lavender in every shadow's gray!

When throngs push by upon the street, and stranger faces frown,
May I enjoy the fabric of some passing lady's gown
That swirls against my sober dress. God, may I learn to look
Beyond the dingy covers of Life's great, enchanted book!

Oh, make the New Year colorful, dear God, this is my prayer,
Despite all weariness may I see beauty everywhere;
Despite all sorrow may I watch to see the flames mount high,
As dawn sweeps like a splendid smile across the waiting sky!

Messages of mysterious happenings in Lhasa, the capital of Tibet, have been percolating through the wild passes of Southern Tibet into Northern India. A report brought by shaggy-haired and primitive Tibetan muleteers states that "somebody who is in league with the Evil One has succeeded in creating lights which outshine the sun at noon."

The explanation seems to be that R. D. Ringang, a young Tibetan nobleman, who has been studying electrical engineering in England, has reached the goal of his ambition: To electrify the "Forbidden City" of Lhasa. Several months ago Ringang took a shipment of electric light appliances out from England, but nothing has been heard of him since. His purpose was to harness a waterfall near Lhasa and introduce electricity into his native city.

For the first time in the history of the little Slavic republic of Latvia, audiences gathered to hear a colored man speak, when Channing H. Tobias, senior secretary of the colored work department of the Y. M. C. A. National Council, made two addresses in Riga late in August. The first was in English to an English-speaking audience, and the second was interpreted by a Latvian girl, a graduate of an American college. Mr. Tobias spoke of the history of his people and sang some Negro spirituals.

The church federation of Chicago recently gave a dinner to the foreign students in the city, 400 in all attending. The dinner was the second such given by the church federation but the fourth tendered in the city, the Chicago Association of Commerce fostering the first two.

The first world-wide Y. M. C. A. athletic meet—the Y. M. C. A. Olympics—will be held next July 10 to 17 in Copenhagen. Assurance has been given that more than forty countries in the Orient and North and South America, as well as Europe and the Near East, will be represented.

General Chang Chih-kiang has sent to the China agency of the American Bible Society an order for 4,500 Bibles and 6,000 Testaments. This is the general's second such order, a shipment of a similar number being sent him less than six months ago.

The Triangle Palaver

By LUCY KING DeMOSS

Topic Talk

"WHAT you would not like to have done to yourself, do it not unto others. . . When you labor for others, do it with the same zeal as if it were yourself."—Confucius, 500 B.C.

In Miss Mary Kelly's book, *Some Chinese Friends of Mine*, she tells the story of "Old Lady Slay" (Liu Lao Tai-Tai), "a very neat, tidy, clean, old lady with snowy hair and the manners of a gentlewoman," who lived in a village outside the Peace Gate of Nanking. On the first visit of the missionary to her village she offered her home, which was as clean and neat as herself, as a meeting place for the women and children, and in the evening they gathered in her large living room. A dramatic moment came after the crowd had gone and Mrs. Liu had taken Miss Kelly and the Christian Chinese woman helper into her bedroom. The old lady had been so busy helping to make the guests and her listeners comfortable that she herself had not been able to listen.

"Now," she said, "tell me your message." When they had told her the simple, beautiful story of God, the Heavenly Father, she said,

"That is the very same God I worship!"

The missionary knew there had been no Christian teaching before in that village and she was greatly astonished. Mrs. Liu told them, then, that one time when in extreme trouble she had cried in her heart, "To what god shall I pray?" and the answer seemed to come, "To the God of Heaven," and from that day she had prayed to the God of Heaven and to no other gods. Mrs. Liu had found God for herself.

In the first days of foreign missionary work, the people of China and Africa and India and other non-Christian countries were spoken of as "heathen" and "pagan," and the idea was to make of them the same kind of Christians that grew in England and Scotland and America. Our missionaries today are finding out everything they possibly can about the religions that already exist in these countries, commending what is good in the worship of the people, and presenting Jesus Christ as the Way, the Truth and the Life for all people everywhere. And very often they find in the hearts of the worshipers of images a great hunger for the love of the Heavenly Father.

Junior and Senior Tri Clubs

IN Central Church, Lexington, Kentucky, they have organized two clubs, one in the intermediate department and one in the senior department of the church school. That takes in the girls from twelve to eighteen or thereabout. The senior group meets in the homes, using the regular Tri program. Last year they dressed dolls for the Community House in New York, supported an orphan in India, and sent over fifty dollars, undesignated, to the United Society, doing all kinds of interesting and practical things to make the extra money. The intermediate group meets at the church, going right from school. Before the program they have what they call a "work meeting" when they dress dolls for the children of the missionaries, prepare a Christmas box of many things for the children of foreign families in New York, make scrapbooks for crippled children in the hospital and work out other projects which give them acquaintance with God's people everywhere.

Graduation

The senior Tri club in this church makes much of graduation into the Circle and each year those who have reached the required age are expected to go into the Circle and continue their work of missionary education and activity. As the intermediate girls reach the age of fifteen or sixteen they are transferred to the senior group. It is a good system for large church schools to use.

Program for Triangle Clubs

"Go where He is not—and take Him with you"

World Friendship Tour

FEBRUARY

WHERE ONE-FOURTH OF THE WORLD IS FOUND

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE:

Song:

Guide Book: Matthew 25:31-46.

Pray: *That the church may grow stronger in China. Pray that native Christians and those of us in the States may be led into a greater faith and more zealous service of the Christ*

Offering for world-wide missions

A Day with a Missionary

By Launch to Luchowfu

Story from "Some Chinese Friends of Mine"

Ready for an Outing

A few of the girls of the Triangle Club, Miami, Oklahoma, where forty-five are enrolled

A Surprise

One Tri club was highly elated last month at the large number of points they had gained in the Reading Course. It was found that besides the reading done in the club itself, over a hundred points were gained from books read by mothers and fathers and other relations. Perfectly legitimate you see, but not often pushed!

Advertising the Meeting

Have your posters and announcements in the shape of Chinese lanterns, with lots of red and black and gold splashed generously on for letters and decorations. A large ancestor tablet may be made by gilding or painting a board about six inches wide and eighteen inches high, painting some Chinese characters up and down (just "pretend" ones, of course). Have some one give a little talk on the religion of the Chinese and their emphasis on filial devotion.

James and Jayne

The first twins born into the cradle roll of the baby church which the United Society started at Cheyenne, Wyoming, C. E. Hansan, pastor, are children of Mr. and Mrs. W. F. Corbridge. The church, although only about a year old has nearly 200 members and in addition to releasing a large amount of the appropriation on the pastor's salary for the coming year, has bought a lot for $4,200, most of which they have paid in cash and are planning on a church to be built on the lot very soon.

Missionary Illustrations for Uniform Sunday School Lessons

Compiled by Louise Kelly

January 2: Studies in the Christian Life
What It Means to Follow Jesus

At one of the Northfield conferences, a few years ago, an American missionary to Africa told a story that stirred the heart of every listener. He began his work with companions as eager as himself. One by one they succumbed to the terrible climate. Three he buried—the others he took to the coast and sent home. Then he turned back to stand utterly alone in the midst of hundreds of thousands of men who had never heard the name of God. Again and again he tramped the blistered plains with his tongue so swollen that he could not speak. Thirty times he was stricken by fever with no one to care for him. Lions attacked him, natives ambushed him; he lived upon everything from ants to rhinoceroses. And here was his conclusion: "I know the great joy of walking with Jesus Christ in the midst of all this; I stand ready at this moment to go through it all again for the joy I have had in flashing the word Savior into the darkness of a great tribe! Is it God's will? That makes the wilderness a garden; that makes the desert glow with the very presence of God."—From the *Youth's Companion.*

January 9: "Do Good to Them That Hate You"

The newspapers report that the Church of the Holy Sepulcher in Jerusalem is fast falling into decay. Engineers declare that unless repairs are quickly made, the building will collapse. The British authorities in Palestine are ready and anxious to make the building safe, but they cannot get the consent of the wrangling sects who have a joint interest therein. The Latin Church, the Greek Church, the Armenian Church, the Coptic Church, each so bitterly hates the others that all seem to prefer to let the building fall rather than reconcile their differences and give consent for needed repairs.—*Tarbell.*

An old woman who was carrying a heavy basket of apples "turned the other cheek" in the way that Jesus meant, when a man struck her basket and sent her apples rolling about the walk in every direction. He thought it would be fun to hear her calling him all sorts of names, and stood by with his hands in his pockets while she silently gathered up her fruit. But when at last she looked him in the eye and said, "God forgive you, my boy, as I do," he was speechless with surprise. Then he hastily fumbled in his pockets and thrusting upon her all the money he had, exclaimed, "Take it. I'll never do such a thing again."—*Selected.*

January 16: The Christian's Use of the Bible

The recent death of Dan Crawford is a serious loss, not only to mission work in Africa, but to the mission cause. His book, *Thinking Black,* is one of the unusual missionary books of this century. Some of the mightiest tributes to the Bible that have come from any Christian worker are contained in these illustrations of the influence of the Bible on primitive peoples. One of his striking statements was to the effect that "the dynamite of the Gospel of John struck a man's heart, and blew him into the kingdom."—*Bible Society Record.*

The oldest Bible in Cuba was printed in New York in 1854. Brought to Cuba by a patriotic and persecuted Cuban, it came sixty-five years ago into the hands of Senora Dolores Leon, who was converted by reading it and eventually her whole family.

January 23: Prayer in the Christian Life

Oriental Christians speak of Christ as the "Kinsman of their souls." The prayer life revealed in the Bible meets them in the very deeps of their spirit.

Gulu was already in middle life when he was converted; he was poor, and could never learn to read; but *he knew how to pray.* Often he would spend half the night in intercession for friends and neighbors and in remembering the affairs of the mission, one day he came to the missionary. "Sahib," he said, "teach me some geography." "Why, Gulu, why do you want to learn geography?"

"So that I may learn the names of some more places to pray for," was the answer.—*Prayer and Missions.*

January 30: The Christian Overcoming Temptation

During the war a group of Christian Armenians reached the Syrian desert and there, east of the Jordan, ill and famished as they were, they organized a church and carried on their services. Their only hope of escaping starvation was in the church in Jerusalem. A delegation was sent to the Christians in Jerusalem with this message: "Our Armenian congregation in the desert east of the Jordan sends greeting to the church in Jerusalem. We beg your advice which alternative to choose; shall we deny our Christ by becoming Moslems, or starve to death? As the church in Jerusalem decides, the church in the wilderness will do."

What could the church in Jerusalem say? They had neither food nor fuel for relief. They spent a day in anguished prayer; then they gave their answer: "Be thou faithful unto death, and I will give thee the crown of life."

The church in the wilderness accepted the decision.

Commission on the ministry in session at the Gayoso Hotel, Memphis

Woman's Missionary Societies and Circles

The Old-New Freedom

John 8:31-36

"YE shall know the truth, and the truth shall make you free."

In this land of the "stars and stripes," the word freedom always brings a special thrill of its own. Our history is bound up in the word, and our boys and girls early sense it when they learn to sing,

"My country 'tis of thee,
Sweet land of liberty."

An eminent Scotch divine, who had been invited to occupy a pulpit in this country, told this story some time ago, which well illustrates this point. He had come to New York City with his family for residence, and at once placed his young son, ten years old, in one of the public schools. After two weeks the boy came home one day, singing lustily, "Land where my fathers died, Land of the Pilgrim's pride." This was too much for his Scotch father, and he said, "My son, *your* fathers did not die in this land!" "Well," the boy answered, "Maybe they didn't, but I'm an American now."

The Jews, themselves, to whom Jesus was speaking, understood this innate sense of a national freedom, for although even then in bitter bondage to Rome, they proudly said to him, "We are Abraham's seed, and have never yet been in bondage to any man." Perhaps it is because the word in its historical sense means so much to us, that we love these words of Jesus and quote them so frequently. But in so doing, we usually forget the little words "if" and "and" that bind this saying of the Teacher to something very vital that goes before. For, he said, "*If ye* abide in my word, then are ye truly my disciples, *and* ye shall know the truth and the truth shall make you free."

So it is not a freedom won by military strategy, with guns and bayonets and blood and suffering—many of us have come to understand with deepest sorrow what that means, but by an abiding in Christ and knowing his truth.

But that seems an intangible thing and we cry out with Pilate, "What is truth?" Who will answer? The question has as many answers as there are souls that abide in Jesus' word, for truth is the soul's experience of God, through the Spirit that Jesus gave when he went away from earth, according to his promise, "When he, the spirit of truth is come, he shall guide you into all the truth."

There is a beautiful picture somewhere, of a bird swinging and singing happily on the branch of a tree above the roaring torrent of a stream of water, and the only two remembered lines of the accompanying poem contain a world of meaning, "Contented while he sings, knowing that he has wings." So this experience of our Father, through the spirit of Christ, is the truth that gives wings of freedom to the heart that truly abides in him. No matter what the perplexities and uncertainties of life, we know there are the wings of escape into the free air and sunlight of our Father's understanding and love, if we believe and live the word of his Son. Is this hard to understand? Mary Magdalene, Mary and Martha, Lydia and Priscilla, who lived in a time when women knew very little as we understand education today, must have understood or they would not have been able to serve as helpfully as they did long ago in the carrying out of Christ's program in their day. It is Christ's great desire that every believer shall accept and use these wings of freedom, but how many remain folded and become useless from lack of exercise! One of the missionaries at the convention, talking to a little group, spoke of the joy of the thrill of the *great expectation* with which the Christian should await the answer to his prayer, which he has borne to his Father on the wings of his faith.

I stood one day at a down-town corner where two great, busy streets met in one of our largest cities. And there, "where crossed the crowded ways of life," suddenly my eyes were caught by some words that stood out on a bronze tablet in the wall of a great corner building. There came a thrill as I read, "Ye shall know the Truth, and the Truth shall make you Free." It was a memorial marking the site of the first high school building in that city, but it spoke another message to me. The throngs still came and went, with the marks of slavery on many faces; dissipation, greed, pride, poverty, all pushing in the crowd, and among them walked One, unseen, with shining face and pleading look, saying, "How oft would I have gathered you—but you would not." But what of the uncounted millions who have never had the chance to see his shining face? Who have never had the chance to be free? ELLIE K. PAYNE.

Indianapolis.

Additional Books for Adult Reading Contest 1926-1927

Biography

Points		
10	**Memories and Experiences, J. H. Garrison	$2.00

Devotional

10	**Spiritual Adventuring, Conde	1.00

Stewardship

10	**Stewardship in the Life of Youth, Williamson and Wallace	1.00

Home Missions

10	*Handicapped Winners, Haskins	.75
10	**The Boy from Hollow Hut (a reprint), Mullins	1.25
5	*Story-Tell Lib, Slossen	.60
10	*The Ways of Ah Sin, Shepherd	1.50

Foreign Missions

India

10	**Through Teakwood Windows, Higginbottom	1.25

Woman's Missionary Society Program

"Speak—That They Go Forward"

FEBRUARY

India Advancing

PRESIDENT PRESIDING:
Hymn—*Wonderful Words of Life*
Prayer
Business
Offering

PROGRAM IN CHARGE OF LEADER:
Devotions—*The Old-New Freedom*
Hymn—*I Gave My Life for Thee*
Bible Lesson—John 8:31-36
Prayer

TALK—*Mohammed or Christ in India?*

(Review article on page 34)

TALK—*Natives at Work in India*

SPECIAL MUSIC

Name stations in India and at least one missionary family in each station

Pray for the missionaries and native leaders in India

BENEDICTION

Circle Program

"We also believe and therefore speak"

February: Guest Day

THE CHURCH IN INDIA

BUSINESS PERIOD IN CHARGE OF PRESIDENT
Hymn
Prayer
Business
Roll Call—*Facts about Missionary Work in India*

DEVOTIONAL—*The Grace of Giving*
Hymn
Bible Lesson and Comments: Phil. 4:10-19; 2 Cor. 8:1-5; 9-15
Pray: *That the sense of stewardship may be deepened. Pray for the nationals and missionaries in India, and for the great mass of humanity*
Offering

TALKS: *The Christ of the Indian Road*
Native Christians at Work

Tibet

10 *The Top of the World, Welthy Honsinger Fisher ---------- $2.50

General
(Relating to Moslem Countries)

10 **Constantinople, Murdock 2.00
10 **Masoud, the Bedouin, Carhart ---------- 1.50
10 *The Knock at the Door, Holmes ---------- 1.25

General

10 *The Disciples, Abbott ---- 1.50
10 **The Cost of a New World, McLennan ---- 1.00
10 *The Business of Missions, Paton ---------- 1.00
10 **The Spirit of the Game, Mathews ---------- 1.50

Books of Especial Interest to Men

Among South American Friends, Corey ---------- $1.25
Constantinople, Murdock---- 2.00
Cost of a New World, McLennan ---------- 1.00
Christian and His Money Problems, Wilson ------ 1.00
Clash of Color, Mathews---- 1.25
Dollars Only, Bok ---------- 1.75
From Alien to Citizen, Steiner 2.50
Friend on the Road, Jowett--- 1.50
From Over the Border, McCombs ---------- .75
The Christ of the Indian Road, Jones ---------- 1.00
The Eternal Hunger, Steiner 1.25
Land of Saddle Bags, Raine--- 1.50
Life of Campbell, Grafton--- 1.25
Life of Christ, Stalker ---- .90
Life of Archibald McLean, Warren ---------- $1.50
Life of F. M. Rains, Rains--- 1.00
Shi—Chinese Story Teller, Osgood ---------- 1.25
My Children of the Forest, Hensey ---------- 1.50
The People of the Philippines, Laubach ---------- 3.50
Roman Christianity in Latin America, Browning ----- 1.00
The Kingdom Without Frontiers, Martin ---------- 1.00
The Marks of a World Christian, Fleming ---------- 1.15
Whither Bound in Missions, Fleming ---------- 2.00

Books of Especial Interest to Boys

America, Give Me a Chance, Bok ---------- 1.50
Barbrooke Grubb, Davison--- 1.50
Boy from Hollow Hut, Mullins ---------- 1.25
Call of the Congo, Smith---- 1.25
Jungle Tales, Musser-------- 1.50
Pioneering in Tibet, Shelton 1.25
Lure of the Leopard Skin, Westervelt ---------- 1.25
Laughing Buddha, Stewart--- 2.00
Masoud, the Bedouin, Carhart 1.50
Quest of the Hidden Ivory, Westervelt ---------- 1.75
Shi—Chinese Story Teller, Osgood ---------- 1.25
The Spirit of the Game, Mathews ---------- 1.50

*Books not listed in last year's Reading Contest.

**Books published since beginning of Reading Contest, July 1, 1925.

Honor Roll Societies in the Reading Contest

Canada

Vancouver, British Columbia
Norwood, Manitoba
St. James, Manitoba
Owen Sound, Ontario
Rodney, Ontario
West Lorne, Ontario
Port William, Nova Scotia
Saskatoon, Saskatchewan
Saskatoon, Saskatchewan (Mission Band)
Yellow Grass, Saskatchewan (Mission Band)

Colorado

Canon City (Central)
Denver (South Broadway)
Greeley (First)
Loveland
Pueblo (Broadway)

Texas

Alpine

A Way to Celebrate Thanksgiving

Through Mrs. W. E. Jameson of Fulton, Missouri, we learn that a truck load of provisions was sent to the Christian Orphans' Home, St. Louis, just prior to Thanksgiving, by the following churches: Fulton, Millersburg, Mokane, New Bloomfield, Hawe Prairie, Auxvasse, Williamsburg (Central), Richland, and Wainwright.

The church at Mexico, Missouri, also sent its annual generous supply for the storeroom, and Blue Spring, Missouri, contributed a check for $81.35 to buy stout shoes for the little folk for the winter, $50 of the amount coming from the ladies' aid society and the remainder from Bible school classes. These donations are much appreciated.

Echoes From Everywhere

Effective Way of Overthrowing Superstition

An interesting case we had this month was a Tibetan woman who entered the hospital suffering from ascites. She came with the firmly fixed idea that she was going to die very soon. The idea persisted with her for several days but within two weeks her symptoms had disappeared and she walked unaided to her home some distance from the hospital. Later we learned that before coming to us she had been attended by the Lamas who, after going through their usual sick chamber ceremonies, had declared that the case was hopeless and that she could not recover. Many such instances as this will help in turning these needy ones from the ignorance and superstition of idolatry to the only true God and his Son, Jesus Christ our Savior. This is our hope and prayer.

NORTON H. BARE, M.D.

Batang, West China.

New Educational Plant in Toledo

Following the dedication of the $40,000 educational unit at the Norwood Avenue Church of Christ, Toledo, Ohio, a successfull school of missions was held the first of November with J. Mitchell Hoye, dean, director of religious education for the Ohio Christian Missionary Society, and Robert Burns, St. Louis; C. G. McAlester, Cleveland; Miss Dee Yoho, elementary superintendent for Ohio; and Harry C. Munro, adult superintendent for the United Christian Missionary Society, as out-of-town helpers.

Progress in Porto Rico

The work in Manati is growing stronger every day under the leadership of Juan G. Rivera, who returned to his work among his own people about two months ago. During his absence of two years in the States where he attended the College of Missions, the membership of the church was about doubled and many activities carried on, but now that he has returned, the men have their missionary organization, as the boys have also. Besides being an evangelistic church it is a missionary church as well, for there is always interest in missions where the need is really known.

Just now there is a campaign on for temperance work and law enforcement. We are glad to report that the membership in the W. C. T. U. increased from fifty to one hundred during the campaign.

FANNY CARLTON.

Manati, Porto Rico

Hidden Answers

1. What daring enterprise is under way for Washington City?
2. When will the next convention be held?
3. What three things will stand out in the Memphis convention in years to come?
4. How is Professor Lockhart's humor illustrated?
5. What serial begins in this number?
6. How did the Youth Convention illustrate two brothers?
7. Who is the new secretary of the United Christian Missionary Society?
8. How was Professor Aylsworth's influence felt?
9. What three girls who attended Walnut Grove Academy became noted in our woman's work?
10. What Jubilee building has just been completed?
11. Story of a fourteen-year-old boy in Africa?
12. What missionary has died in India?

How We Put "World Call" in Every Home

The winners in the "100 per cent churches" campaign tell how it was done

Mrs. W. A. Cathey

Tennessee Goes Over

By Mrs. W. A. Cathey, Columbia, Tennessee

WHEN I picked up my WORLD CALL I saw in glaring letters that a campaign was being launched to put WORLD CALL into every home of the church, and six free trips were going to be given to the International Convention at Memphis in November. That appealed to me, for I am a firm believer in WORLD CALL, and naturally would like for our church to gain one of the free trips to the convention.

Having been appointed church chairman, I ordered the booklet *How to Organize One Hundred Per Cent Church for* WORLD CALL and studied it. Then I appointed my committee of five, people who were most interested in WORLD CALL, to represent the different departments of our church. A typewritten copy of "How to Sell WORLD CALL," "Eighteen Talking Points for WORLD CALL" and other suggestions were given to each member of the committee.

We divided up the names of all those connected with the church among the committee and also made a list of friends, and where one person failed to get a subscription someone else tried. Where there is a will there is a way, and when someone would say they could not afford it, the pay was taken out in milk and butter or chickens, which was done in more than one case. The free subscriptions were given to new members or to members who had become indifferent; in one case to a woman who had not been to church in a long time, but liked WORLD CALL so much that she paid for it, thereby giving a free one to someone else.

Our church is yet young, having been organized just four years, and although there are three other Christian churches with a membership of six or seven hundred members in our town, ours is the only one connected with the organized work. However, we have friends among our conservative brethren and we were anxious to put WORLD CALL into their homes. In this we have succeeded, securing several subscriptions, and we believe the message of WORLD CALL will draw us closer together.

We also put WORLD CALL into a good many homes of friends in other communions, and through its pages we will become better known and our cause will be strengthened in a town where we are weak and little is known about our work.

WORLD CALL will be in the home of a doctor who manifests no interest in church work, and reads no religious literature, but has shown an interest in WORLD CALL by reading it. Another prominent doctor who had access to WORLD CALL gave a subscription to his niece. WORLD CALL will be on the table in an undertaking establishment, in a dentist's office, in the county registrar's office, and others prominent in our town who are not members of our church, but who are our friends.

Mrs. Grace Milam

What Happened in Texas

By C. E. Chambers, Forney, Texas

WORLD CALL goes into every home that is in any way connected with the Forney Christian Church. In this accomplishment we feel that a long stride has been made in making the church even a greater factor in world-wide missions than ever before.

Mrs. George Riter

To reach the 100 per cent subscription list was the consummation of a long cherished aim, and the church was prepared for the campaign when it came. The idea of missions has ever been kept in the foreground by this church. Literature has been used, reading circles maintained, missions has been taught in the Bible school, Christian Endeavor society and in every other department of the church. WORLD CALL had been talked and urged until all from the least to the greatest have come to understand its merit.

With this background and preparation the campaign was begun. A program of publicity was carried on for some weeks before the call was made to "make it unanimous." Two sermons were preached by the pastor, stressing the value of missionary literature to the life of the church. Every auxiliary of the church was used as a medium of approach. A strong committee, headed by Mrs. George Riter, was selected, and when the first call for subscriptions was made, they came in a manner most gratifying.

The committee planned the campaign wisely. The membership of the church was grouped in classes or divisions. First of these were members of the missionary society, then the official board; following these, the Bible school, with teachers and officers enlisted first. When these groups had been made 100 per cent, they each became boosters for WORLD CALL.

One device that proved exceedingly helpful was a chart, on which was plainly written the name of every member of the

church and Bible school. These were placed in the group order mentioned above. Opposite the name of all old subscribers a gold star was placed. Every renewal received a gold star, and each new subscriber received a red star. A silver star indicated that WORLD CALL was in the home.

Naturally each group was anxious to reach the 100 per cent standard before the others. With this friendly rivalry, the goal was reached amid enthusiasm and rejoicing.

Had there been no preparation for such a campaign, we could never have succeeded. But, with adequate teaching, careful organization, consecration and hard work it can be done in any church, and will repay all it costs in time and effort.

The follow-up is being taken care of, and we are at this time a 100 per cent church for WORLD CALL.

The Spirit That Is Behind It

By Clark Buckner, Topeka, Kansas

THE increase in WORLD CALL subscriptions in First Church, Topeka, Kansas, from thirty to one hundred seventy-one in five months was due to the consecration, energy and salesmanship of Mrs. Grace Milam. She visited more than three hundred homes and to each home she carried a message. Her interviews were made in the same spirit in which personal workers talk with people about becoming Christians. There were two points of emphasis in her work.

First, she was ambitious that the First Church should be an intelligent church. Mrs. Milam loves every department of her church. She is a full-orbed Christian, regarding no part of the church work as unimportant, whether it be quilting or leading a missionary meeting. She attends all church meetings. During this subscription campaign she has presented her appeal for an intelligent church repeatedly in all departments.

Her second emphasis was in behalf of the helpful influence of the magazine upon the home. She would sit with the mother and teach her how WORLD CALL fits into the problems of the family life. In the homes of indifference she went with her great warm shepherd heart. When people who had fallen under the terrible temptations of life confessed their sins she would lovingly point out the ways in which WORLD CALL would help them out of their distress.

I can confidently say that, aside from the fact that WORLD CALL is to go into 171 First Church homes, Mrs. Milam's work during these months has been the most spiritualizing influence in our church life. Had we paid Mrs. Milam a salary for this work it would have been a good investment.

Twelve Highest Churches Deserving Honorable Mention

City	*Church*	*Secretary*
1. Topeka, Kansas,	(First)	Mrs. Grace Milam
2. Lexington, Kentucky,	(Central)	Mrs. T. A. Cook
3. Tulsa, Oklahoma,	(First)	Mrs. W. H. Cole
4. Pasadena, California,	(Central)	Mrs. F. O. Colman
5. Seattle, Washington,	(University)	Mrs. A. C. Morrow
6. Alhambra, California,	(First)	Mrs. Mary Acord
7. Indianapolis, Indiana,	(Downey Avenue)	Mrs. D. O. Cunningham
8. Los Angeles, California,	(Wilshire Boulevard)	Mrs. Mary Griffith
9. South Bend, Indiana,	(First)	Mrs. M. R. Denison
10. St. Joseph, Missouri,	(First)	Mrs. A. A. Hopkins
11. Kokomo, Indiana,	(Main Street)	Mrs. E. M. Shaffer
12. Colorado Springs, Colorado,	(First)	R. A. Chadwick

A Mother of Missionaries

By LLOYD DARSIE

OUT of an intimacy of nearly forty years, the writer has been permitted to know the home of the J. W. Utters of Los Angeles, with its unceasing ministries. This tribute is to a preacher's wife who, laden with the constant and demanding responsibilities of a large family and the even graver anxieties of pioneer work in difficult fields, kept the world call before her little flock until she became herself the "mother of missionaries."

Lydia Utter was the daughter of Judge Bullock, known in Kentucky as "the Counselor." His brother, Joseph Bullock, was moderator of the historic Presbyterian Church South Assembly that undertook the uniting of the two Presbyterian bodies of our country at Lexington, Kentucky. Lydia, an orphan at four years of age, was adopted by Mrs. John Viley of Lexington, a daughter of John T. Johnson of beloved memory. At twelve years she was baptized by J. W. McGarvey in the Old Broadway Church and there began her teaching that was to result in the giving of her children to the far fields. She became one of "Aunt" Lou Patterson's girls at Hamilton College. J. W. Utter, a Bible College boy, won her heart and they were united in marriage October 27, 1887. They served churches in Ohio and California, coming to the latter state in the nineties. They hold the unique record of establishing no less than ten churches in the Golden State.

While thus absorbed in the difficult and delicate task of mission work in the home field, the wide world task was held up in the Utter home as a challenging and beckoning goal. Mary, Eva, Elvira, Grace,

Mrs. J. W. Utter

Elizabeth and Jamie were kept in the presence of the great kingdom interests. At the age of seven Eva was overheard in her evening prayer asking God to "help her to keep her vow to the foreign field." Did the mother start and shrink at that prayer? Mothers of missionaries must surely "see the travail of the soul." She met the call with joy and Christian fortitude. She welcomed and glorified the opportunity to give her flesh and blood to the distant land.

Quietly she strengthened her girls in their resolutions. She sped them on their way to Africa and supported them with weekly letters, messages of good cheer from her busy home life. Her home, like Lydia's, breathed the charm and love of Christian hospitality. The hands, full of California's golden fruit, gathered sheaves for the Master at Bolenge, Africa, where Eva, Mrs. Ernest Pearson, ministers, and at Mondombe, where Grace, Mrs. Willard Learned, serves.

On October 13 Mrs. Utter closed her earthly labors and went to her reward. Her monument has already been erected in the lives of her children.

Saved His Face and the Girl

A COMMON enough affair but interesting to a newcomer was the recent experience of a servant girl here. One of her relatives came one morning to inform her that she had been promised to an opium-using Chinese widower old enough to be her father. Like many another young girl she insisted that she did not want to marry any man but least of all *that* man.

The family pressed her and true to Oriental custom suicide was threatened on both sides. Contrary to custom, however, and perhaps due to a latent influence of Christianity, the family yielded to the girl's "whim." The would-be groom "saved his face" by discovering that the would-*not*-be bride had a goiter, and another bride was found for him.

Batang. LOIS NICHOLS BARE.

Board of Education and Work of Our Colleges

ATLANTIC Christian College has an interesting feature in that a number of trophy cups are offered by the clubs of the city of Wilson, North Carolina, and by the faculty of the college. At a recent chapel service Professor Perry Case explained to the student body the significance and the conditions under which they are awarded and the distinction which each cup confers.

The Denny Society cup goes to the literary society presenting throughout the year the best weekly program. This is awarded on the basis of the findings of judges chosen by the faculty.

The Williams cup is given each year to the literary society winning the annual debate.

The Denny Essay cup is given for the best essay on the motto of the college, "*Habebunt lumen Vitas.*"

The Athletic cup offered by the Kiwanis Club of Wilson goes to the best athlete.

The Scholarship cup given by the Rotary Club is awarded to the student of highest academic standing, and the Faculty cup is awarded to the best all-around student in the institution.

At a recent chapel service at Atlantic Christian College the student and faculty were entertained by the reading of original poems by Riley Scott of Kentucky. Mr. Scott travels in his little house on wheels, and styles himself the "wandering poet." He composes his poems during his travels, by the roadside, under the stars, anywhere or any time when the muse inspires him. Some of his poems have real poetic value.

Atlantic Christian College has reason to be proud of her football team this year. At the time this is written the team has lost only one game. But, best of all, the team has a reputation for good sportsmanship and for the playing of a clean, manly game. The college authorities are insisting that only students who carry full-time work and who make passing grades in their subject be permitted to play on the college teams.

The plans for the Atlantic Christian College Crusade are going forward rapidly and by Education Day, the third Sunday in January, it will be in full swing in the Carolinas.

Six years ago California Christian College began class work in Wilshire Boulevard Christian Church. One year later the first building was completed on the present campus, and the transfer was made.

During the past five years the growth in equipment has kept pace with student enrollment at the rate of one new building each year. Three of these buildings, however, are dormitories in which no teaching can be done. Less than one-half of the gymnasium, the remaining building, has been available since the beginning for classrooms. Only five classrooms have been available throughout this period. The very crowded condition has been unparalleled.

The college banquets at the Memphis convention were a complete success. Although they had to come early in the convention, because the first day of the convention was given over to the theme of Education, the college men had little time in which to "work-up" these gatherings. Nevertheless, the attendance in almost every instance surpassed expectation. Furthermore, the hotel arrangements and the menus, due to the splendid work of Walter Gray at Memphis, were well-nigh perfect. There were twenty-five banquets and luncheons served during the convention and 5,111 persons sat down at these banquet boards.

The foundation for the first building on the new campus of Butler College is now being constructed. It is planned to have this building ready for occupancy September 1, 1927. Fairview Park, the new site at Butler College, contains 246 acres, and is the most beautiful location for a college in the city of Indianapolis. The removal of Butler means taking the institution from the east side of Indianapolis (Irvington) to the north side of the city. This will be the third site on which the institution has been located. It was first established as Northwestern Christian University and its buildings were located on what is now College Avenue, near the present Third Christian Church. In 1873 it was voted to move the institution to Irvington and instruction in the present main college building began in 1875. After a half-century it finds its present quarters inadequate and unsatisfactory, and this new move is in the direction of a bigger and better Butler.

The debating prospects at Bethany College are very favorable this year. At the first meeting of the Debating Club there were about fifteen candidates. The meeting was held primarily to organize and get an estimation of the number of students interested in debate. Professor Bennett states that he expects to have four teams this year.

The Christian Endeavor society is sponsoring the work at McKinleyville. The aid of several professors has been enlisted, and as a result, private cars, instead of busses, are being used to transport the group of workers.

Miss Anna Mary Kemp represented Bethany College at the American Library Association meeting held October 5-9, in Atlantic City, commemorating the founding of the association at Philadelphia in 1876.

The meeting was international in character. Speakers from Japan, China, France, Belgium, Italy, England and Russia, who are touring America and studying American library methods, lectured at the general sessions. The progress of library growth in the past fifty years, was reviewed in this atmosphere of international good will and interest.

The new addition to Missouri Christian College was dedicated on Wednesday, November 3, with proper exercises. Dr. H. O. Pritchard was the chief speaker. Dr. C. M. Chilton of First Church, St. Joseph, Missouri, spoke in behalf of the Board of Incorporators. A number of men and women brought brief messages. This new addition provides twenty more dormitory rooms and a beautiful and spacious dining room.

Missouri Christian College now has one of the most modern and up-to-date hospital rooms to be found anywhere. A registered nurse was added to the faculty at the opening of the school year. In addition to her work among the students as a nurse, she is giving a course in home nursing. The college has recently purchased additional property which will give an adequate water supply for all purposes in the college buildings and on the campus. The college enrollment this year is seventy-five per cent greater than that of last year. The senior class will be about two hundred per cent larger than the class of last year.

G. H. Fern assumed the presidency of Missouri Christian College September 1, 1925. Already his educational leadership and financial ability is manifesting itself in a marked degree. He came to the college when there was little confidence or hope as to its future, now there is faith and vision on every hand and the college is going forward in a great way.

The funeral of William Prince Aylsworth was held November 5, at the Bethany Christian Church, of which he was for years an elder. Students of the college placed a stained glass window in his honor at the time of the erection of the church building. The services were in charge of Fred S. Nichols, who was assisted by President J. B. Weldon, Dr. J. W. Hilton, '98, and W. A. Baldwin of Broken Bow. Music was furnished by the Rentoc Four, college male quartet. Burial was in Wyuka Cemetery. Preceding the funeral services students and faculty met in the chapel in Aylsworth Hall, where Dr. William Oeschger, '94, pastor of the Highland Christian Church, Denver, chancellor 1911-16, spoke in tribute, after which all marched in a body to the church.

The November number of the *Cotner Courier* features the board of trustees and business personnel of the college, of which it contains cuts. It announces the standing committees of the board, arranged for since its enlargement last June. The committees are executive; budgets and accounts; buildings, grounds and equipment;

endowments and investments; and student aid and other student affairs.

The Bulldog, Cotner College annual for 1926, was awarded the "All-American" honor rating in the sixth national year book contest conducted by the Central Interscholastic Press Association. Mrs. Virgil Sly, *nee* Florence Morgan, '27, was editor, and Joseph R. Kennedy, '27, was business manager. *The Bulldog* for 1925, which was the first one ever entered in the national contest, was given first-class rating, which is the next lower in the scale.

Edgar D. Lee, president of Christian College at Columbia, Missouri, has the honor of presiding over the first school in Missouri to receive a charter for the collegiate training of young women.

September 15 of this year, President Lee began his seventh year of an administration that has been eminently successful, not only from the standpoint of enrollment, but also from the improvement in standards of scholarship and in the better organization of all forms of student activities.

Eureka College has just received notification from Professor Adam LeRoy Jones of Columbia University, chairman of the committee of admissions, that it has been voted into the membership of the Association of American Universities at its recent meeting held in New York City. This puts Eureka College in the forefront of accredited institutions throughout Illinois, and places its academic ranking among the best colleges and universities throughout America. The inspector of this association, Professor John R. Effinger of the University of Michigan, spent two days on the Eureka campus recently, studying the college to see if it met the requirements necessary for membership. The above action is the result of that investigation.

Dr. Elliott I. Osgood, who recently returned from the Christian Mission of the Disciples of Christ in Batang, Tibet, gave a series of four chapel talks in the daily chapel at Hiram College, the week of November 1. Dr. Osgood told of the way the people of Tibet live—their friendliness as well as their utter disregard of hygienic living conditions. He spoke of the wearisome journey over rugged and precipitous passes the ascent to the "roof of the world" entailed.

Much consideration is being given by Hiram College to the selection of students under direction of the alumni secretary. Effort is being made to select those students who can be most benefited by the training Hiram offers. As a result of some years of investigation, a policy has been adopted and is gradually being put into operation which will make it financially possible for any student of good ability and industry to finance himself through his college course. The plan includes a reasonable amount of renumerative employment, moderate loans—safeguarding students' ability to repay—and outright scholarships in substantial sums for students who rank in the upper two-fifths of their classes.

Hiram College celebrated on November 27 the 77th anniversary of the founding of Western Reserve Eclectic Institute, out of which grew Hiram College ten years later. There was a special chapel at eleven o'clock with a special service for the day.

Hiram College is entering the last quarter of the first century of its life with the churches cooperating heartily, and as a result of the fine response to the recent campaign, equipment and endowment have been moved to a new high level. The student body is steadily increasing and high standards of scholarship are maintained. The enrollment this year, for the first semester only, is 352.

Canada, Scotland and China are represented. Those from the United States represent seventeen states. Ohio leads with 279, Pennsylvania has 21, New York 11, Indiana 10 and Michigan 6.

The Youth Convention held in connection with the recent International Convention of Disciples at Memphis was the first of its kind ever held by our people. Practically every college among the Disciples of Christ had student representatives at the convention. These ranged all the way from four to twenty. It was a wonderful meeting and the reflex influence of it will be felt for good in most of the student bodies of these institutions of learning.

In the death of John M. Ewing, of Pendleton County, Kentucky, which occurred at a hospital in Cincinnati on October 1, there passed to his reward one of the best friends and most generous benefactors of Transylvania College and the College of the Bible the present generation has produced.

When it was decided in 1913 to erect a new dormitory for the young men attending college, so that their college life could be more comfortable and homelike, "Uncle Jack," as he was known to all his friends, made a most liberal contribution and in recognition of that gift the building was called Ewing Hall. In the more recent campaign, an appeal was made to him and he responded by deeding to Transylvania College 476 acres of tillable and timber land in Pendleton County. This gift carried an annuity and was one of the largest received in the campaign. In making this contribution to Transylvania, he was insuring that the means into which he had put his very life, would be used to carry on the work of Christian education for young men and young women. Ewing Hall stands as a monument more lasting than any granite shaft that may be erected to his memory.

Lynchburg College has been experiencing a yearly increase in local patronage. At present the group of commuters includes a fourth of the student body. This group travels a total distance of 350 miles daily. On the other hand, the college enrolls this year students from eleven states, District of Columbia, and one foreign country.

A campus Bible school has recently been established at Lynchburg College. Its meetings are at an early hour, so that those who desire may assist in the work of the city Bible schools.

Lynchburg College students have recently enjoyed addresses by Dr. Henry Southwick of Boston, Mrs. Marietta Johnson of the Fairhope School, Alabama, and Dr. Geo. W. Carver, Director of Research of Tuskegee Institute.

The quota for William Woods College, Fulton, Missouri, to the Youth Convention at Memphis was four delegates. President Cockrell drove to the convention taking the four delegates. An impromptu luncheon at the International Convention was given on Friday when thirty-five former students and friends of William Woods enjoyed a happy get-to-gether.

The delegation returned to Fulton on Sunday and most interesting reports were given of the Youth Convention at chapel by the four student delegates and President Cockrell.

S. U. Conifer, a student publication, has made its reappearance upon the campus of Spokane University. It is now being edited by the freshman class of the school. The first two numbers of the paper are very attractive and the staff has received many compliments.

Spokane University has won the football championship in the Columbia Valley conference this fall, having not been defeated at all in the conference games. Ford L. Bailor, the director of physical education, is very proud of his "Crusaders," as the team is called this year. The school is aspiring to enter other conferences in the west.

Arthur R. Ford, sometimes known as "the Boy Evangelist of Spokane University," assisted by Leo Oestriecher, has just completed a very successful evangelistic meeting at Centerville, Washington, with seventeen additions, sixteen of whom came by confession. S. C. Eshelman is the minister of this congregation, and is very happy over the fine work done by these students of the university.

The annual Spokane University banquet was held in Spokane, Washington, at the Masonic Temple October 26. There were 500 in attendance. Dr. W. A. Moore, minister of the church at Yakima and regent of the university, gave the principal address. The student body presented a pageant in which the history and present life of the school were protrayed in the most acceptable fashion. The faculty and student body were present in a group, and their enthusiasm meant much to the spirit of this very important annual gathering.

History was made in Illinois on Monday evening, November 8, when 714 representatives of the churches in Sangamon County, met at a fellowship dinner in Springfield, for the consideration of the plans of the Illinois Crusade for Christian

education. Only one larger meeting has been held in connection with the endowment crusades, that at Louisville, Kentucky, in September, 1924, when 750 persons were present. The Illinois Crusade now has a total of more than $758,000 subscribed toward a million dollar goal.

The visitation of sixty-seven churches in less than three weeks is the record of George W. Wise in the Lynchburg Crusade, as he with other crusaders make preparations for Victory Sunday on November 28. This will mark the final step in the effort toward a $750,000 anniversary fund for Lynchburg College. E. L. Day, associate director, is confident of success.

Five hundred thirty persons were present at the Dallas County fellowship banquet, held at the Baker Hotel, Dallas, on the evening of October 11, in connection with the Texas Junior College Crusade. According to Texans, this is the largest gathering of like character in the history of the Texas brotherhood. Stanton Allen, associate director, reports that the crusade is meeting with significant success in Dallas.

The conferences held by the Board of Education during the International Convention at Memphis were most helpful to our college representatives. Between thirty and thirty-five persons were in attendance at each session. On Friday afternoon Dr. H. O. Pritchard reviewed the history of the Board of Education. On Saturday afternoon the work at tax-supported institutions was discussed by Secretary J. C. Todd. The Monday and Tuesday sessions were given over to the promotional phases of our educational task. H. H. Harmon, secretary of endowments and promotion, led in a very practical and helpful discussion of the building and promotion of the educational budget. Great interest was manifested in the announcement of a two-day retreat for the promotional representatives of the colleges, to be held in Indianapolis just prior to the annual meeting of the Board of Education in March or April.

Student Crusaders Resume Activities at University of Illinois

Young People's Cabinet, Illinois Disciples' Foundation, Champaign, Illinois. Stephen E. Fisher, second row at right

ILLINOIS Disciple students are organizing and preparing themselves for activities which give promise of a fruitful and successful year at the Illinois Disciples' Foundation. During the week preceding the opening of the university, members of the Young People's Cabinet of the foundation held their annual retreat in the Christian Church at St. Joseph, Illinois. Here plans were made and discussed for the year's program of student activities at University Place Christian Church, under the able leadership of Dr. Stephen E. Fisher. The cabinet is composed of twenty committee chairmen who are responsible for the various departments of the foundation work.

The organization of the foundation covers a vast scope and prepares itself to meet the student problems in every field. Under the efficient leadership of Mrs. Mabel R. Carlock, student secretary of the foundation for a number of years, the cabinet will not only attempt to meet and solve the student problems, but to provide social activity which will create a desire within the young people to serve and to feel that in University Place Church they have a church home.

The cabinet consists of the following departments: Alumni, athletics, Bethany Circle, Christian Endeavor, church membership, church school, dramatics, extension, international, music, life service and missions, office, social, ushering and publicity.

New Church at Vancouver

VANCOUVER, B. C., is one of the most rapidly growing cities in Canada and one of the most important cities on the Pacific Coast. We formerly had two churches in this city, both poorly located. These congregations united and have chosen a well located site, making available a gift of $10,000 promised by the Board of Church Extension a number of years ago. The local congregation has been making a heroic struggle to do their part in the building campaign and, with the help of M. B. Ryan, secretary of the province of Alberta, they completed their share of the building fund in the month of September and on September 9 actual work on the new building commenced, with the lot fully paid for. Many of our churches in Canada have been sharing in the desire for this united church in Vancouver and have been giving to the building fund. The church erection department is also making a loan.

F. B. Vennum

F. B. VENNUM of Champaign, Illinois, died at Rochester, Minnesota, early Monday morning, November 22. He had gone there for an operation, but his condition was such that he was not strong enough to stand it. He was buried in Champaign Wednesday afternoon, November 24. The service was held in the parlors of the Vennum home, conducted by the pastor, Stephen E. Fisher, and assisted by President Bert Wilson of Eureka College and R. E. Hieronymus, community advisor of the University of Illinois.

F. B. Vennum and family have been staunch supporters of the work at Champaign. Mr. Vennum had also given to the Illinois Disciples' Foundation of Champaign and it had been in his heart to erect a building at the University of Illinois for that work, but financial reverses in recent years prevented his doing so.

Mr. Vennum loved Eureka College. He made numerous gifts to the college. His largest gifts came at the time when a science hall was greatly needed. This splendid four-story building, modern throughout, stands on the Eureka campus as a memorial to the generosity of Mr. and Mrs. Vennum. It is known as Vennum Science Hall.

The many friends of F. B. Vennum and the lovers of the institution which he supported are greatly grieved at the loss of this vigorous and useful friend of Christian education.

Sectarian Shackles

(*Continued from page* 20.)

church on a hill within sight of our front door. The logs, hewn square from trees a foot or more in diameter, were worn smooth by time and weather and were already darkening with age when I knew them. The church, with its gray walls lined at regular intervals with the white mortar and shaded by lovely big forest trees, was a picturesque detail of the scene from our house—especially so to me, I think, because to my religious little soul there seemed a sort of halo above it.

Not that we were Baptists! Ah! no. "They were first called Christians at Antioch," and any name more human and less ancient we indignantly repudiated.

I have this happy recollection of the church, however, that since the Baptists were only strong enough to provide services once a month its doors were always open to worshipers of other folds. Methodists, Presbyterians, Universalists and even the despised "Campbellites" took their turn whenever an itinerant preacher of their persuasion wandered into our vicinity.

We were, ourselves, you understand, of the group last named, although we bitterly resented the offensive appelation. In town and out on the prairies there were churches of our own kind, and usually we attended these, but as often as possible my parents persuaded one of their preachers to come into our benighted section with his proclamation of The Truth.

Scores of people flocked to hear these sermons which had in them all the fire and enthusiasm—yes, and oftentimes eloquence—of a new evangel, and many who had not already other religious affiliations, and some who had, were gathered into the fold of the new movement. Especially was this true of the poorer and more miserable people; for then, as in the old, old days and even now, these were the souls that most felt the need of change. Many of them, of course, were sincere and reasonably intelligent in their convictions. Others were merely carried off their feet by the enthusiasm of the moment, while still others, I fear, followed after the loaves and fishes because they knew the way to my mother's heart. For mother—bless her!—knew no discrimination in souls. Or high or low, or rich or poor—it was all one to her and there was always joy in her heart, as among the angels in heaven, when a sinner repented and obeyed the truth.

I can see her now, standing in the foreground of a group of worshipers on the bank of a little stream, singing fervently,

> O happy day that fixed my choice
> On Thee, my Savior and my God,

ready to receive into her protecting arms—and cloak—the obedient Christian just emerging from the waters of baptism. This may not seem poetic to the moderns who baptize in a marble baptistry or, worse yet, from a two-quart baptismal font, but to the rural enthusiasts of the 60's and 70's in northeast Missouri it was a sacred reproduction of that scene at the Jordan when Jesus came up straightway out of the water of John's baptism and the spirit, like a dove, descended upon him. I say it not mockingly, but reverently, as my mother whom I shall see here no more would have me say it.

It may not be amiss to state here that to me "The Truth" was at one time a concept quite as well defined as "the United States" or "farming" or "dinner" or—oh! any other perfectly familiar and concrete idea. It meant certain plain, simple, inescapable doctrines quoted almost verbatim from the Bible and surrounded by an unyielding allegiance that seems almost uncanny to me now. It was as if these doctrines were put into a circle enclosed by an unbreakable steel rim. Other circles might overlap this one, but to this there was neither inlet nor outlet. I think I could still state most of those doctrines, but I refrain from doing so because a certain sentiment is always attached to them in my mind; because I still believe them with reservations and modifications of my own; and because a sense of loyalty to saints of other days who held them sacred deters me from comment on what is immaterial to my purpose here. I know now that most of these doctrines were not really new, but were a restatement from a new angle of age-old beliefs. Most of them have one by one ceased to be ground of battle in the religious world and their revival would be without interest and without excuse. Even among ourselves, most of them have fallen into oblivion as topics of conversation or as sermon themes and have been supplanted by more practical questions of Christian life. I am concerned solely with what still remains standing as a "middle wall of partition," delaying the much needed union of the followers of the Christ.

It is a marvel to me, though, that in one respect we could all have been so blind. The words "creed" and "dogma" were set by us in the same category with "rattlesnakes" and "wolves" or other terrors that poison men or rend their vitals, because they are the instruments that cause dissension and division among the people of God. While I still hold a distinct aversion to all laying of emphasis on creed and dogma, yet I know now that we were as hopelessly bound hand and foot—and soul—by "The Truth" (as we saw it) as are the most ardent believers in the Thirty-nine Articles.

The first effective jolt I had along this line was when I was studying Bacon's *Essays* in school and, coming to the sentence, "What is truth?" I proceeded to lap up with avidity the generalities of a great mind on a thought that had been so specific with me that I almost smile at the recollection. I should smile, except for the pity of the fact that the youth of the past had to be so universally handicapped by the prejudices of their elders.

There must have been many influences in my later school life to soften the eternal fixedness of my mental and spiritual attitude in matters of religion and to shift my viewpoint a little, but there were also other counter influences that constantly tightened the clamps that held me in the old stocks—hence the long time it took me to gain the fresh air and sunshine of an open mind.

But I am wandering far afield from my story.

Our own preachers who occasionally answered the Macedonian call—on Bridge Creek—were always guests in our home, arriving in time for a meeting Saturday afternoon followed by another in the evening at candle-lighting and, of course, one or more meetings on Sunday.

In the long winter evenings, the country audiences assembled at an early hour and were dismissed early, so it came to be the usual thing for several of the more vitally interested people, whether for or against our doctrines, to stop on their way home for a session about our fireplace, staying often until midnight or after.

I have in mind a very vivid picture of myself on a little chair of home-made construction in the center of this circle before the fire, while my older brother and sister brought lovely red and yellow apples from the cellar and popped corn over a pile of glowing coals drawn to one side for the purpose, or, sometimes, cracked great bowls of the big hickory nuts and walnuts which grew in abundance along the little stream that wandered through our pasture.

And such life and death arguments as took place about that fireside! If it is true, as has been reported, that the radio of the future will reproduce sound waves of the long past, I'd give my last sou for an instrument that would bring to me again the conversation of a night like that. Every individual that I recall as a member of such a group—even my brother and sister—has long since gone where they see not through a glass darkly, but face to face, and I alone am left to tell the tale.

The little old preacher—preachers were always old in those days, it seems to me; a young man who presumed to instruct his elders in things divine would have been looked upon as a "snipper-snapper" not to be tolerated—sat always at the middle of the circle directly in front of the fire, with a lighted candle on a stand beside him and an open Bible on his knees, while varying degrees of theological bias ranged about the curve on either side of him.

There were the McKays, deep-dyed in Calvinism, clamoring for predestination and God's supremacy and unchanging purpose, and squirming a little when some one threw at them the odious quotation about "infants in hell not a span long."

Those words made a deep impression on my childish mind. I confess I have never seen a complete copy of whatever church document may contain that quotation, and I have sometimes wondered if it really exists or if it is a figment of some fertile antagonistic brain.

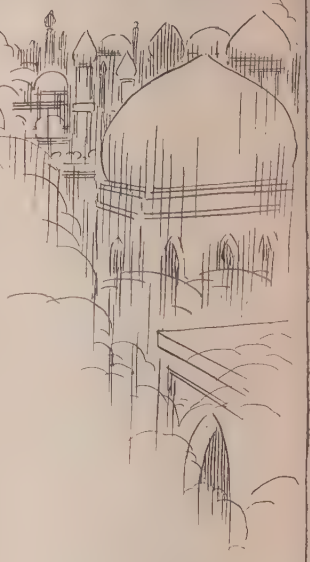
Then there were the Shultzes who were Baptists from the other side of Little Bridge Creek and who, of course, agreed with our preacher as to the mode of baptism, but split hairs tenaciously with him as to its purpose, and who resented every effort to loosen their grip on close communion, esteeming all Christians good enough for heaven but not eligible to sit

(*Continued on page* 60.)

Wanderland-Wonderland

THE ELEPHANT GOES TO CHURCH

By LUCY KING DE MOSS



"ONE hot day in January" said the Man-Who-Didn't-Come-Often, "One very hot day in January—"

"You mean *cold* day in January," said four voices at once, as the boys and girls to whom the voices belonged crowded close, knowing a story was coming.

The Man-Who-Didn't-Come-Often threw back his head and laughed.

"The Sun does very funny things,
Indeed, just as he pleases;
To some he gives his fiercest heat—
To others—chills and sneezes!"

"And where I live in India it is quite as likely to be hot in January as cold. Oh, I don't mean hot all the time, for after the rainy season in the late fall there are pleasant, cool days, and the nights are cold enough for blankets. But the particular day I'm thinking about was *hot*. And now I'll begin all over again—

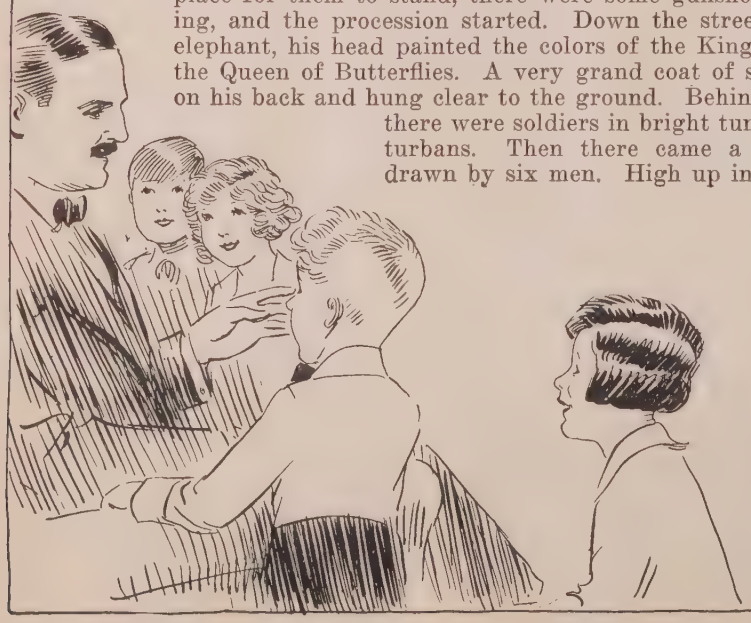
"One very hot day in January, Somaya and Priti and the Merry One, children of the mission carpenter, came over to our home in a hurry.

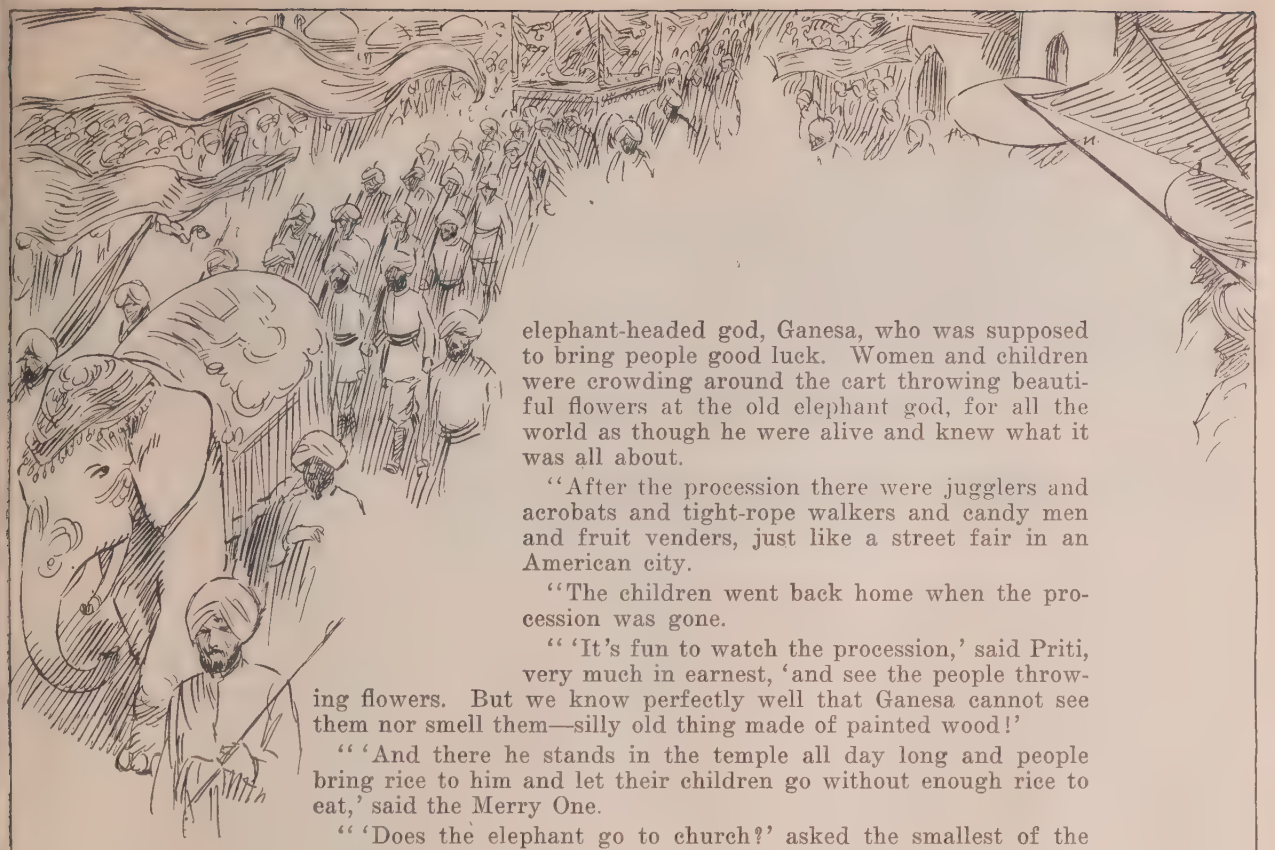
"'Could the Sahib's children go to see the procession?'

"'Only if Sita-bai (the children's *ayah*) will stay right with them,' said the children's mother, 'and they must not go farther than the corner of the street that can be seen from the veranda.'

"So the five children ran gaily away, Sita-bai trotting along after them. Many people were to be seen coming in all directions. There was a loud squealing of pipes and tom-tom-toming of wooden drums and much excitement on the street.

"Just as they got to the corner and Sita-bai was finding a good place for them to stand, there were some gunshots, a great shouting, and the procession started. Down the street came a mighty elephant, his head painted the colors of the King of Peacocks and the Queen of Butterflies. A very grand coat of scarlet velvet was on his back and hung clear to the ground. Behind Sahib Elephant there were soldiers in bright tunics and big white turbans. Then there came a great gold cart, drawn by six men. High up in the cart was the





elephant-headed god, Ganesa, who was supposed to bring people good luck. Women and children were crowding around the cart throwing beautiful flowers at the old elephant god, for all the world as though he were alive and knew what it was all about.

"After the procession there were jugglers and acrobats and tight-rope walkers and candy men and fruit venders, just like a street fair in an American city.

"The children went back home when the procession was gone.

" 'It's fun to watch the procession,' said Priti, very much in earnest, 'and see the people throwing flowers. But we know perfectly well that Ganesa cannot see them nor smell them—silly old thing made of painted wood!'

" 'And there he stands in the temple all day long and people bring rice to him and let their children go without enough rice to eat,' said the Merry One.

" 'Does the elephant go to church?' asked the smallest of the Sahib's children.

"All the children shouted, just as you are doing," said the Man-Who-Didn't-Come-Often, "but I don't think it was so very strange, for in the churches in India—they call them temples—the elephant-headed god is very plain to be seen, and the people worship him."

"Not Priti?"

"Not the Merry One?"

"Not Somaya?"

Said John and Miriam and Beth at precisely the same time.

"No, thank the good God," said the Man-Who-Didn't-Come-Often, "not Priti and the Merry One and Somaya, because we are there to teach them the commandments—"

"Thou shalt have no other gods before me," said Miriam, softly.

"Yes, and they know that in the little Christian chapel where they go to church, with its clear windows that open out upon the trees and flowers and plants that came from the Heavenly Father, only he is loved and worshiped."

"I'm glad you are there," said John.

"So am I, gladder than I have ever been about anything in my whole life," said the Man-Who-Didn't-Come-Often.

Our Largest Church in the East

By A. G. BISHOP

Chairman of the Board

Ninth Street Church, Washington, D. C.

NINTH Street Christian Church of Washington, D. C., was organized in 1891 by a group of Disciples of Christ from the Vermont Avenue Church under the influence and direction of Dr. F. D. Power. For almost thirty-six years the church has steadily grown, being at the present time the largest of our churches in the eastern section of the United States with a membership of nearly 2,000. Started as a mission Sunday school, it has never lost the missionary spirit and while it has no pecuniary wealth in its membership, it has always been in the foreground in its gifts for all missionary purposes.

The first pastor was Edward B. Bagby who after sixteen years of service was succeeded by George A. Miller, who likewise led the congregation for sixteen years and was followed by C. R. Stauffer, who served until August, 1925, since which time Benj. H. Melton has been the pastor. All of these leaders had a vision world-wide and a zeal for missionary work. Ninth Street is truly a working church and its people are always busy. The picture published here shows the Bible school on Rally Day, October 10, when 1,222 were present, the largest previous autumn attendance being 1,056. D. I. Coakley is its able superintendent, and at present the school is working toward a goal of 1,400 present and an offering of fourteen hundred dollars on Home Mission Day, with bright prospects of success. The normal attendance in the Bible school at this season of the year is about 900 and its missionary offerings total $3,500 per year.

The church has always been a missionary church not only in its support of our organized work, and local missions, but in establishing other churches in the city of Washington and its suburban districts, and in all of the churches of our people in the District of Columbia will be seen many former members of Ninth Street. From missionary offerings of a few hundred dollars per year there has been a steady increase until last year a total of over $9,000 was raised for all missionary purposes by the church and its various organizations. Lynchburg College, the college of the Disciples in the Chesapeake Area, is enthusiastically supported, as are all of our organized missionary societies, local, state and national, and upon the foreign fields as missionaries, are several of the former members of this congregation. The growth of any church with such a missionary vision is certain, and the people of Ninth Street are happy and confident in the work. All of the various organizations of the church are doing excellent work.

Sentences From the Convention

CHRISTIANITY is lost when we fight for it. It is found when we practice it.—*Paul G. Preston.*

There is no hope for prohibition anywhere in the world until it has been demonstrated here.—*Gifford Gordon.*

Character is not a bequest but a conquest.—*William S. Bovard.*

Religious education has its beginning, its continuance and its end in experience. Its supreme purpose is the making of religious ideas, emotions, attitudes and motives vital in individual life.—*W. E. Moore.*

A closer union between the United States and England, a joint financial and moral force, would keep peace in the world for the next hundred years.—*J. W. Black.*

The heavens are the unread manuscripts of God.—*President D. W. Morehouse.*

Pendra Road is the first native Christian village in India to have self-government. All over eighteen voted—the first time in the history of India that women voted. Every woman voted for her own husband for mayor!—*W. G. Menzies.*

A. McLean was the missionary intercessor for the Disciples of Christ.—*S. J. Corey.*

If you would see a monument of George W. Muckley, you will have to look east, west, north and south. In city, village and crossroads, churches stand as a monument to him in the field of church building.—*John H. Booth.*

If I had never been inside a church, never heard a sermon, never seen a Bible, having come into intimate contact with D. O. Cunningham, I would be forced to believe in immortality.—*Alexander Paul.*

We are teaching about 200 boys and girls (Hazel Green and Livingston). Everyone has a recitation period in the Bible every day.—*J. T. McGarvey.*

Paraguay is our youngest mission field. Only the 400 wear their shoes every day. The rest save theirs for holidays.—*A. E. Elliott.*

When the church of God believes with Jesus that the world is lost but is worth saving * * * * stewardship will cease to be a subject for sermons and become the practice of God's people.—*Paul G. Preston.*

"If any man would be my disciple, let him take up his cross and follow me." You *must;* I *must.*—*Elliott I. Osgood.*

We are trying to cooperate with the Christians of the world and the people of China in establishing there the *Democracy of God.*—*Guy W. Sarvis.*

At Batang, on the border, we sympathize with those who, in ancient times, made bricks without straw, for we are expected to use evangelists not yet trained, to give a Bible not yet translated, to a people who can't read.—*W. M. Hardy.*

Statistics show that Mexico is a nation of young people, and I am going back to my beloved Mexico to help make Christians of these youths, the hope of Mexico.—*Ina E. Smith.*

India is asking for Christ, not western culture; Christ, not western civilization; Christ, not western Christianity; Christ, not the western divided church; Christ and him crucified, for he alone can satisfy the human heart.—*Jenny E. Crozier.*

Five years ago we rejoiced to see our first nurse graduate, and today we rejoice to have the first young woman from our India Mission of the Disciples of Christ in medical college, for this too is a part of our task—to choose the best available, give them the best training possible for the fullest service for Christ among their own people. *Anna Bender.*

W. H. Scott Called Home

By W. B. Alexander

W. H. SCOTT arrived in India in 1913. His first missionary service was at Jubbulpore where he was in charge of the city and district evangelistic work. He is, however, best known in connection with our work in Harda where he so successfully served as principal of our high and primary schools. Upon returning from furlough in 1920, he built the new high school building at Harda and was in charge of the evangelistic work till called to Jubbulpore in January of 1924 to be secretary and treasurer of the India Mission.

Mr. Scott's missionary career was cut short at the end of thirteen years' service by his sudden homegoing, November 24, 1926, while he was still in the prime of life. He had successfully acquired the language and served as evangelist, educator, builder and administrator. He possessed the ability to successfully adjust himself to the many-sided missionary task and in his untimely death the entire mission has suffered a heavy loss. He was a man esteemed and loved by all who knew him. His even temperament and sense of fairness qualified him for the responsible position of leadership that he was so successfully discharging and his absence will be felt beyond the circle of his own mission. He was active in the Christian life of Jubbulpore City, secretary of the mid-India Christian Council and a member of the National Council of India.

In the next year after coming to India Mr. Scott was married to Miss Mayme Jackson who came to India in 1910 and was engaged in evangelistic and educational work in Jubbulpore. Four girls were born into the home, the youngest being now only one year old. A host of friends commit the bereaved family to the tender mercies of the Father who has promised sustaining strength for each day's care.

—W. R. Warren

The happy family of W. H. Scott, taken in Jubbulpore last year when Mr. and Mrs. Warren visited that place

W. G. Moseley Goes to the Northwest

By George V. Moore

THE northwest is very fortunate in securing W. G. Moseley to become the secretary of religious education to succeed Willard M. Wickizer. Mr. Moseley will assume the responsibilities of this office with a splendid academic preparation and with considerable practical experience.

W. G. Moseley

Mr. Moseley received his A.B. degree from Cotner College in 1925, and entered Transylvania College and the College of the Bible in the fall of that year. He will complete his work for the M.A. degree at the conclusion of the present semester.

Mr. Moseley's native home was near Clover Bend, Arkansas. He spent a number of years of his early life in Tennessee. From 1920 to 1922 he was at Little Rock, Arkansas, and served as Scout executive. For a short period he was field secretary of Christian Endeavor for Arkansas and Mississippi. In connection with the college work he has had considerable experience in Y. M. C. A. work, which will be of great value to him in his new field of labor. While at Cotner College Mr. Moseley was president of the Y. M. C. A. and editor of the college paper.

Not only will Mr. Moseley prove of immense value to the extension of the work in the northwest, but he will be ably assisted by Mrs. Moseley, who received her A.B. degree from Cotner in 1924 and will complete her work for the M.A. degree at the end of the present semester. Mrs. Moseley has also specialized in the field of religious education.

During the present school year I have had the pleasure of having Mr. and Mrs. Moseley in my classes in the department of religious education at the College of the Bible. I count them among the finest students that have passed through this department. They have made a careful study of the field of religious education and are intensely interested in making a genuine contribution to the development of this phase of the Kingdom of God. Their consecration, preparation, enthusiasm, tact, and industry will certainly result in a mighty contribution to the kingdom.

A Missionary Pastor

S. J. MATHIESON, pastor of the Hollywood Chrisitan Church, with Mrs. Mathieson and their two little girls, sailed from San Francisco November 3, on the S. S. Tahiti for a trip to New Zealand and other islands of the South Sea. Mr. Mathieson has been granted four months leave of absence by the Hollywood Church to visit his old home in New Zealand. During his absence the pupit will be filled by Chas. M. Watson, for the past three years pastor of the University Christian Church at Berkeley, California.

Mr. Mathieson is doing a fine work in the Hollywood Church and is greatly loved and honored not only by the church members but throughout the community. He is a thoroughly missionary pastor. In the every member canvass, held September 3, the missionary budget of the church was underwritten in one day. Sunday, October 24, was observed as "World Friendship Day," with special emphasis given to the value of WORLD CALL in every home. At the morning service copies of WORLD CALL were distributed to those not already taking the magazine and a number of new subscriptions were secured. At the evening service the young people gave an interesting little dramatization, "World Call," which was much enjoyed by the large audience present.

Sectarian Shackles

(*Continued from page* 55.)

at their particular celebration of the Lord's Supper. Strange, wasn't it, that we could so readily perceive the incongruity of this reasoning without being keen enough to see our own inconsistency in thinking others good enough to sit with us in this sacred memorial moment, but not eligible to have their name written in our church ledger?

And there were the Burkhardts who spoke the words "free grace" and "change of heart" trippingly on the tongue and who had some really thrilling tales of supernatural experiences attending their conversion. One of the Burkhardts, by the way, was persistently and consistently Methodist, but his brother went from denomination to denomination with succeeding revivals, being sprinkled in one and poured in another and immersed in another, just to be sure that he had been baptized according to the Scriptures.

Nor must I forget Mr. Primm, our Universalist neighbor whose favorite quotation, "And I, if I be lifted up, will draw all men unto me," was a never-failing firebrand when discussion chanced to lag. It plunged us always into the mazes of Exodus and we were cited to the helpless writhings of Israelites who refused to look upon the brazen serpent which Moses lifted up in the wilderness for the healing of the afflicted.

Now and then Micky Moran drifted in for the evening. Being a Catholic, he of course didn't attend our meetings, but he was a neighborly, friendly sort, exceptionally fond of my father, and our fireside gatherings appealed to him. I can see even yet his wiry little body shrinking into his chair in a warm corner at the end of the half-circle near the fire, his eye twinkling at some burst of wit or snapping with appreciation as someone scored a clinching bit of argument. By nature he liked a scrap and I can realize now that he probably experienced secret satisfaction in watching the dissension going on among these rebels against the authority of the "Mother Church."

Sometimes, too, my uncle, the infidel, was present, and then the turn of the conversation was at its best. He was alert and keen and had a generous fund of Irish wit that matched well with the name of Bryson, and he was everywhere welcomed by such a group. Though an inveterate opponent of much that all the others so ardently advocated, he was never bitter or insulting and his wit was of the kindly sort that twinkled in the eye and the response it always called forth was one of merriment rather than resentment.

The topics discussed ranged all the way from Genesis to Revelation, although at that particular period Acts of Apostles was oftenest in evidence.

The favorite slogan of the new movement was, "Where the Book speaks we will speak," and hence "To the law and to the testimony" was the court of last resort, just as we appeal to the dictionary for a disputed pronunciation. In localities where the agitation raged, Bibles came down from shelves where they had long lain unmolested and the *Intelligentsia*—oh! yes, on Bridge Creek as in Boston; it is only a matter of degree—took up the study with determination to substantiate or refute all questions that arose.

Of course baptism was the favorite and never-ending theme. Is it for or because of the remission of sins? Is it essential to salvation or only a church rite, like the Lord's Supper? Who are the proper subjects for baptism? If it be agreed that intelligent, penitent believers are, can it also be maintained that infant baptism (some, of course, not admitting the validity of the expression) is acceptable as a fulfillment of that duty? Which of the various modes in vogue was the original? People who never saw a Greek lexicon rang the changes on the definition of "*baptidzo;* to dip, plunge or immerse," and "When was it changed, by whom and by what authority?" were leading questions never satisfactorily answered. Respect for the authority of the Bible grew apace. One old man who was converted at a Methodist camp meeting insisted upon being led out into the midst of a running stream and having the water poured on his head, because in his Bible there was a picture of Jesus being so baptized of John in Jordan. While he was in the act of thus deferring to Holy Writ, his sister, a convert to the new order, carefully tore the picture out of his Bible, leaving him in great uncertainty and bewilderment as to the value of his obedience.

The atonement and everlasting punishment were all-important themes, arising, I think, from the fact that Universalism as a proselyting movement was also abroad in the land and almost every community had, as did we, one or two representatives of this faith. Usually, too, they were people who could not be ignored.

Verbal inspiration, the virgin birth and miracles had not yet been questioned by ordinary mortals. Everyone believed in these (except my uncle, who was spiritually an outcast) and hence the impossibility of argument concerning them.

There was no little display of earnestness, conviction and deep religious fervor in these hours of discussion, but I recall no angry disputation or bitterness. The impression of good-humored raillery and of hearty laughter that lingers in my memory of such scenes precludes the occurrence of real hostility in connection with them.

The group grew almost hilarious one night as my sister Janie, in a waggish way she had, pictured to them my mother standing sponsor while a priest baptized a baby. It seems mother had been "sitting up" one night with a Catholic neighbor who was very ill. Owing to a raging winter storm the priest had not been called and the woman's two- or three-days-old baby was about to die without the administration of the rite. The mother was almost frantic with anxiety and, to quiet her, the husband went six miles through the storm to get Father Phelan. The moment the priest entered the house, without waiting for the husband, the mother demanded the baptism of her dying child. As she was the only person available, mother held the baby and took whatever part was necessary in the ceremony. Of course Janie probably added graphic details to point her story, which was amusing to a group who knew mother's deep convictions and who had argued the question of infant baptism with her so many times. The incident has always rather gratified me as an indication of the real tenderness of my mother's nature. One day, only a little while before she went away forever, she recalled the experience and said apologetically:

"I thought it couldn't do me any harm and I saw it would make Mary happy."

Sometimes, though rarely, the party was indebted to Mickey Moran for a choice bit of humor.

The camp meeting was, in that day, a characteristic institution and became for a time almost the propagating medium of the doctrine of sanctification or absolute holiness advocated by certain groups in various denominations, notably among the Methodists. In one of the best agricultural sections of the county, called "Bee Ridge," this movement was especially strong.

In the main the people of this locality were a sturdy, reliable sort, living on large productive farms with spacious barns and comfortable, sometimes handsome, homes. They were largely descendants of the better class of farmers in Ohio, Indiana and Illinois, whose numerous sons in answering the call to newer, cheaper land had brought with them the practical methods and thrifty habits of their fathers and had quickly become prosperous. Even as a child, I was impressed by the appearance of neatness and prosperity that was characteristic of a wide extent of territory in that part of the county and used to wonder why many of our Bridge Creek farms, by contrast, must look so poor and uninviting.

On Bee Ridge, too, as indeed almost everywhere else in reputable sections of the Middle West, religion constituted the warp and woof of social life. Methodists and Baptists were particularly strong, with a sprinkling here and there of Presbyterians. Our family were always keenly interested in developments there because two of my mother's sisters had married Bee Ridge farmers and this connection had brought us into close and friendly association with that community.

One of the notable characters of Bee Ridge was Adolphus Stevens, a bachelor of uncertain age and mentality, whose mania was to appear like a gentleman. To this end he was always resplendent at "meeting" in a long-tailed broadcloth coat and a silk hat that antedated the memory of the oldest inhabitants.

One evening at our home when discussion was in a rather light and merry vein, someone—my father, maybe, who always had a keen relish of the ridiculous and was brimming over with neighborhood yarns—repeated the wrangles that, it was said, constantly took place between Adolphus and the old lady with whom he "boarded." For Adolphus, you see, not wishing to waste his small patrimony in

riotous living in a town, had taken quarters with an old Bee Ridge couple as queer and penurious as himself. He was, therefore, no mere farm hand but a real personage, although he eked out his slender income and added to his savings by doing odd jobs among the neighbors.

For economy's sake, rather than for style, the old lady (so the story ran) had a habit of serving soup before the meat and potatoes. Stevens bore with the custom for some time, but finally human nature got the better of his Chesterfield instincts and he one day handed the bowl of soup back to his landlady as he stammered:

"N-n-o I thank you. S-s-s-oup is a little t-t-too th-thin f-for th-th-three dollars a week."

In retaliation, the old lady the next morning served pancakes for breakfast instead of the toast or biscuits, of which Adolphus habitually ate out the soft inside, leaving the crusts piled up on the oilcloth beside his plate.

"There now," she snarled, as she handed him a liberal stack of the cakes, "let's see if you can hull them out."

The laugh that followed this story had hardly subsided when Micky Moran burst anew into a hearty chuckle.

"That puts me in mind," he explained, "t'other day, oh, a month gone, I doubt not, I was in Clancy's store in town. A bunch was talkin' about th' big camp meetin' that was goin' on, when Murphy come in off the Ridge. Murphy, y' know, is terrible agin' the Sanctifiers because they're eatin' in somethin' frightnin' on his church down there, an' he said one night, when excitement was runnin' high an' wimmen was shoutin' an' men groanin', Dolph Stevens professed the second blessin' an' fell in a trance, 'is whole body stiff, though 'is hands hung on tight to 'is hat. After workin' with 'im till they were all wore out, they picked 'im up to carry 'im to 'is tent, when 'e dropped 'is hat an' it bounced off down th' hill. Dolph come out o' 'is trance quicker'n 'e went in an' shouted out, 'Don't lose me hat, gentlemen, don't lose me hat.'"

I remember, too, one evening after an unusually long argumentative sitting, my uncle waved his hand with a flourish about the circle as he said:

"Well, you have all your strong points. Pity you couldn't combine. Give a man Methodist zeal, Presbyterian piety and Campbellite doctrine and he could convert the world—and then, Primm, there would be no need for Universalists, for everybody'd be headed for heaven any way."

Each group seemed satisfied with this estimate of its virtues and the "good nights" were hearty and full of cheer. As my uncle and aunt mounted their horses and rode away, mother looked after them a moment and I heard her say:

"Poor Billy! There's none so blind as those who *will* not see."

I thought of the expression months afterward when mother and uncle Billy stood together beside their mother's bier and I heard him say:

"If I believed as you do, Anne, I'd not grieve. What are a few years here if eternity is before us? I'd give the world for your faith, but I simply *cannot* see it."

One Saturday afternoon—so long, so long ago—my father and mother took me and went to "meeting" at a church called Antioch across Big Bridge Creek—the place where I used to think they were first called Christians.

The scene is fresh in my mind as yesterday—the singing, the prayer, the preaching, and in the midst of it a strange, uncanny, creeping darkness. By and by the preacher abandoned his text, spoke briefly of the phenomena of nature and of nature's God and dismissed the congregation to the churchyard, where we stood in awed silence and watched a total eclipse of the sun. I can just feel now the tenseness of the moment and the reassuring clasp of my mother's gentle hand. I shall never see another total eclipse, I presume, but if I should see a score of them I could never dissociate them from old Brother Wescott and that little country church and those ghostly gravestones gleaming in the faint, unnatural light.

Another picture—my favorite—is indelibly fixed in my memory. It is springtime and the yard and garden and strawberry beds have been freshly cleaned and set in order for the growing season. I see my mother beside the big iron kettle near the wood-lot gate in the homely, homey act of making soap. And as she stirs the soap she sings. She always sang about her work, my mother did, and nearly always she sang hymns, so that almost by the time my childish lips could speak the words I knew her favorites by heart. Those old familiar hymns! Their theology still lingers in my memory like the fragrance of the Maiden Blush roses that surrounded mother's flower garden!

To this day, I never hear them sing at church about foundations firm, laid by Himself in Holy Writ to steady us in faith, that I do not forget the spacious temple, the big pipe organ, the minister and choir, and my soul wings itself afar to settle down among the scenes of "home." And I can see the blossoming trees, the old farmhouse, the church upon the distant hill, the strawberry beds all starry with their white and yellow bloom. I see my mother, her soft brown curls tossed by the wind about her face and neck, lift the paddle from the soap, eyeing critically the drops that fall into the boiling mass below; and, lost to the roll of the organ and the praise of the worshiping congregation, I can hear her voice and fairly smell the smoke from burning hickory chips!

Oh, I have wandered far since then. I've listened oftentimes to fear and doubt; have heard, now here, now there, a thousand controversies about questions of which my mother never dreamed. But no experience of life can take from me the influence of scenes like these. The Catholic claim is partly right, at least. Whatever else I may or may not be, the religious impressions of my childhood days are ineradicably stamped upon my soul.

A Convention of Fidelity, Unity and Liberty

(*Continued from page* 8.)

dependable pension system. They undertook to raise an initial reserve fund of $5,000,000 and their people ran it up to $8,750,000. They began with ninety-eight per cent cooperation and now have one hundred per cent, with their fund increased in less than ten years to $21,000,000. Mr. Sayre's constant refrain was, "What we have done you can do." Somewhat of the convention's acceptance of his assurance may be indicated in that it elected as its next president E. S. Jouett, vice-president and general counsel of the Louisville and Nashville Railroad, the spokesman before the Memphis convention for the Commission on the Ministry, of which he has been a most active member.

The convention expressed unmistakably its confidence in and appreciation of the men and women who had served it and the brotherhood. It took time to consider, question and discuss, and then approved every recommendation of the large nominating committee of the United Christian Missionary Society and the larger committee on recommendations. In doing this it held steadfastly to the carefully developed agencies of brotherhood service and to the men and women whose years of experience and proved faithfulness and efficiency are invaluable assets. It recognized the losses by death and retirement of officers of the United Christian Missionary Society by electing two new secretaries and advising the executive committee to strengthen the force still more.

Emphasizing the supreme place of evangelism it endorsed the proposal for celebrating the nineteen hundredth anniversary of the first Christian Pentecost in May, 1930, and appointed a committee to promote the movement. The oft-endorsed effort to erect a monumental National Church in Washington, D. C., took definite form with R. A. Long's offer to give one-tenth of its cost of from eight hundred thousand to a million dollars, the building to be completed in time for the 1930 convention. The First Youth Convention was welcomed as a body into the communion and its spokesmen and findings most enthusiastically received.

Thus the Memphis meeting was a truly great convention both in what it accomplished and in what it assured for the future.

Christian Stewardship Sentiments

To have is to owe—not to own.

When a man acquires riches, God gets a partner or the man loses his soul.

I will place no value on anything I have except in its relation to the Kingdom of Christ.

A wise man will not hesitate to give away what he cannot keep, obtaining thereby riches that he will never lose.

Unconsecrated wealth in the hands of Christians is one of the greatest hindrances to the progress of the Church.

A Missionary Chautauqua

FROM October 31 to November 7, the Wabash, Indiana, church held a Missionary Chautauqua, with two addresses on the two Sundays, and every night during the week, representing nearly every field in which we are working, by outstanding men and women in their field. The pastor, L. Peres Buroker, writes Mrs. J. M. Stearns, who gave the address on South America, as follows:

"I think our Chautauqua demonstrated two things: First, that people are interested in the worth-while things of life. Our remarkable attendance proved this. Second, it demonstrated that a church can solve at least part of the problem of missionary education.

"The tangible results might be tabulated as follows:

"1. The cause of missions was dignified and placed in its rightful position in the church and in the minds of the people.

"2. Quite a number of missionary books were sold.

"3. A missionary library was established by the appropriation of $50 from the Bible school treasury.

"4. The quarterly apportionment of the Bible school for missions was raised the last Sunday with greater ease than ever before.

"5. Our follow-up work has netted about 100 new missionary memberships and will go over that next Sunday. Our men's mission study club will organize with a charter membership of twenty-five. At present we have twelve new members for the circle, thirty-four for the triangle and twenty for the juniors.

"We expect to have another Chautauqua next year and to make it bigger and better than ever."

Special features were a "Ritchey Banquet," followed by an address by George E. Ritchey of Nanking, China, formerly living link of the church, and a missionary play presented by the woman's missionary society of the church.

A Stewardship Week in Dallas

By L. N. D. Wells

THE East Dallas Christian Church has just closed a very successful week in the study of Stewardship.

President Bert Wilson, of Eureka College, came to us October 24 and remained through the 31st, preaching twice each Sunday and every evening during the week on some phase of the great question of Stewardship.

He laid the basis for the week's discussion in the fact that, "All things belong to God." They are ours only for use. We are but his stewards. The emphasis was placed upon Stewardship of Time, Stewardship of Talent, and Stewardship of Means.

At the closing service, 110 persons signed a covenant pledging at least one-tenth of their entire income to the work of the Kingdom of God. We feel that this visible manifestation was but a small part of the good accomplished by these addresses.

Many of our people are thinking more seriously than ever before of a genuine partnership with the Almighty in the work of kingdom building.

The teaching throughout was of a most excellent order and men and women were challenged to heroic service for the King.

This Stewardship meeting will mean much to the future of this church.

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. W. F. Learned, Miss Buena R. Stober, Miss Martha N. Trimble, Miss Myrtle E. Whaley, Africa, December 7, 1926.
Miss Etta A. Nunn, Mexico, November 25, 1926.
Miss M. Catherine Wisdom, Mexico, November 15, 1926.

Missionaries Going to Field

Mr. and Mrs. S. S. McWilliams, Mexico, December, 1926.
Miss Ina E. Smith, Mexico, November, 1926.
Mr. and Mrs. F. J. Huegel, Mexico, November 25, 1926.
Mr. and Mrs. L. Granger, Porto Rico, New York, November 25, 1926.

Deaths

W. H. Scott, India, November 24, 1926.

Births

Daughter, to Mr. and Mrs. O. J. Goulter, China, August 6, 1926.
Son, to Mr. and Mrs. Howard T. Holroyd, South America, Nov. 22, 1926.
Rex Jr., to Mr. and Mrs. Rex D. Hopper, South America, Nov. 14, 1926.
Son, to Mr. and Mrs. V. C. Rambo, India, Nov. 3, 1926.

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Make $15 a day selling this wonderful new household article that has taken the country by storm. It is CED-O-BAG a moth-proof, damp-proof, dust-proof, germ-proof storage bag for clothes, blankets and furs. It is the greatest, fastest selling household article that has come on the market for years. Every housewife wants one, buys on sight.

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Ced-O-Bags Offer Big Profits

There is a chance for you to clean up a lot of money in your town at once just by taking orders for CED-O-BAGS. L. H. Green went out and made a clear profit of $12 in one afternoon. J. V. Davis took five orders in one evening and was $5 richer. Edith Phillips made $53 in one week's spare time (evenings.) You can do as well, or better.

No Experience Needed

You don't need experience or training. Every home in your town is a live prospect. All you have to do is show the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. Geo. Jones took 22 orders in two days spare time and had a clear profit of $22. 21 agents report an average profit of $3 an hour.

How Much Money Do You Want?

Would you like to make an extra $100 or $200 a month, in your spare time? Would you like to gather a lump sum of $500 or $600 in a couple of months? If you would, here is your chance. Mail me the coupon and I will tell you all about this money-making proposition. I will show you how you can make $15 a day or more in this easy, pleasant, engaging work. I will show you the way to quick profits—big profits. Mail the coupon now.

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Mail This Now

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Dear Sir: Please send me full details of your money-making proposition by which I can make $15 a day in cash. This does not obligate me in any way.

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THE Christian Board of Publication is chartered as a brotherhood institution, and is so recognized by state and federal governments. Its affairs are administered by a board of thirteen trustees and its earnings can be used only in the interest of the Disciples of Christ.

Mr. R. A. Long's gift of $382,161.21 for the establishment of this institution followed the action of three successive National Conventions, which recommended such a house as an essential factor in the growth of the brotherhood.

A house of this character deserves increasing support. Its only revenue comes from the small profit on its publications. It must, therefore, depend upon the friendship and patronage of its clientele for the business which will provide this revenue. In this respect it is like any business enterprise.

But in no other respect is it like an ordinary business concern. It has no liability for dividends to individuals. The profits on its transactions belong to the brotherhood. These amounts go either into plant improvement for better service or are distributed as dividends to go along with your own missionary and benevolent offerings.

Is it consistent to look on such an institution as simply a business enterprise, on a par with any commercial business, and not justified in expecting any particular consideration? Should it not, as one of the arms of service, be accorded preferential treatment in placing your Church and Sunday school business?

CHRISTIAN BOARD OF PUBLICATION
St. Louis, Missouri

A World-Wide Day of Prayer for Missions

March 4, 1927

THE Annual Day of Prayer for Missions has for years called together in cities, towns and villages all over the United States and Canada, thousands who believe in the power of united supplication.

The progressive development of the united observance is interesting. In 1910 an interdenominational Day of Prayer for Foreign Missions began to be annually observed by the women of the United States, a little later a Day of Prayer for Home Missions being also annually observed. For years prior to this some of the individual communions had observed days of Prayer. In 1920 the Home and Foreign interdenominational days were united, and in 1922 Canada joined the States in observing the same day, the Canadian women having also observed a Dominion-wide interdenominational day since 1920.

The deepening consciousness of the inherent strength in united intercession has led to further broadening of the observance this year, bringing into one great prayer group the Christian women of the world on March 4, 1927.

The "Call to Prayer" should indeed be to every individual all that the name signifies. It includes a weekly "Cycle of Prayer" for immediate use printed on a card of size suitable for carrying in the purse, slipping into Bible or in the mirror on the dressing table where it will be utilized daily. The spiritual value of the observance will be greatly enhanced by use of the "Cycle of Prayer."

The program, *Pray Ye Therefore,* is rich with original ideas. It is priced at two cents each, $1.75 per 100. "Suggestions for Leaders," are on a separate slip.

There is also a most helpful Retreat, entitled *Toward Power in Service,* which is intended primarily for leaders but may be used by the whole group, if desirable. It is a sixteen-page leaflet priced at ten cents each.

Supply of Call and Cycle, Program and Retreat should be ordered at an early date from headquarters.

Osaka Station News

HUGH STEWART ERSKINE and Angus Weldon McCoy, graduated in June from the high schools of the Canadian Academy and American School, respectively, and sailed from Yokohama August 17 for the purpose of continuing their education in the land of their citizenship.

Mr. and Mrs. C. F. McCall arrived in Kobe, September 17, and visited the Osaka missionaries two days while establishing their son Field in the Canadian Academy. Their daughter Frances will continue her studies at home in Akita.

Miss Rose T. Armbruster returned to Japan, September 17, from extended furlough to work in Osaka, her first work in Japan twenty-three years ago.

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Dept. 4331, 153-163 Institute Place, Chicago

Receipts for Five Months Ending November 30, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$ 85,879.59	$ 1,606.47*	$ 8,574.64	$24,558.40*
Sunday Schools	25,247.01	619.41*	528.66	801.23*
Christian Endeavor	2,224.15	124.77*	69.00	39.00
Woman's Missionary Societies	85,136.12	8,866.54	1,412.04	24.23
Circles	5,898.12	398.32	83.00	68.00*
Triangle	868.15	57.97		10.00*
Children's Organizations	1,660.49	46.09		.11*
Individuals	11,865.31	1,562.75	34,907.15	15,363.96
Bequests	3,307.10	1,757.04	2,375.00	1,085.00
Men and Millions Interest (U.C.M.S.)	12,197.19	1,007.03*	18,848.16	6,283.00
Interest (Old Societies)	10,512.92	.49		
Receipts from Old Societies	13,564.74	13,564.74	61,970.15	15,936.96
Home Missions Institutions			39,511.17	8,891.71*
Benevolent Institutions	16,530.14	1,456.91*	6,251.82	1,309.17
Annuities			32,700.00	5,400.00*
World Call Subscriptions and Advertising			22,682.50	276.88
King's Builders			1,894.15	60.38
Christian Plea Subscriptions and Advertising			572.72	572.72
Literature			19,619.77	4.28*
Miscellaneous	13,032.15	2,280.31*	32,023.08	9,554.19
	$287,923.18	$19,159.04	$284,023.01	$10,771.76

Board of Education of the Disciples of Christ

Churches	$ 22,643.28	$ 515.32	$ 4.50	$ 446.20*
Sunday Schools	132.57	67.46		65.00*
Individuals	658.75	469.25		200.00*
Colleges	4,451.54	439.54		
Endowment Crusades	8,457.37	8,457.37		
Miscellaneous	380.08	1,433.67*		
	$ 36,723.59	$ 8,515.27	$ 4.50	$ 711.20*

Association for the Promotion of Christian Unity

Churches	$810.58	$ 204.36*
Individuals	12.00	993.00*
Literature	4.71	77.74*
	$827.29	$1,275.10*

*Decrease

November Financial Activities

Of the Church Erection Department

LOANS PROMISED:

Little Rock, Arkansas, (Central)	$10,000.00
Miami, Florida, (Central)	10,000.00
Las Vegas, New Mexico, (Second loan)	1,000.00
Lansing, Michigan	15,000.00

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Pullman, Washington	$ 3,000.00
Spokane, Washington, (North Hill)	10,000.00
Ordway, Colorado	5,500.00
Globe, Arizona	2,000.00
Portland, Oregon, (Mallory at Alberta)	30,000.00
Williamsport, Pennsylvania	10,500.00
Merriam, Kansas	12,000.00
Holdenville, Oklahoma	15,000.00
Durham, North Carolina	5,000.00

LOANS RETURNED IN FULL:

Maryville, Tennessee	$ 500.00
Portsmouth, Ohio, (Sciotoville)	12,500.00
Cadillac, Michigan	2,000.00
Toledo, Ohio, (Norwood)	8,000.00
Lawrence, Kansas, (Second, Colored)	1,200.00
Kingman, Kansas	2,500.00
Stratford, Texas	3,000.00

Therefore when we build, let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants shall thank us for, and let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them: "See! this our fathers did for us!"—*John Ruskin.*

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